

A GOLDEN CHAINE,
OR
THE DESCRIP-
TION OF THEOLOGIE,
CONTAINING THE ORDER OF
the causes of Salvation and Damnation,

*on, according to Gods word. A viewe
whereof is to be seene in the*

By Wm. Perkins. Table annexed.
Written in Latine, and translated by R. H.

Hereunto is adioined the order which

*M. Theodore Beza used in comforting
afflicted consciences.*

*The second edition, much enlarged, with
a Table at the end.*



PRINTED BY IOHN LEGATE;

Printer to the University of Cambridge. 1597.

A GOLDEN CHAIN,
OR
THE DESCRIPTION
OF THEOLOGICAL
CONTAINING THE ORDER OF

the causes of Salvation and Damnation
as, according to God's word, & verse
whereof, to be seen in the
Table annexed.

Written in Latin, and translated by H. H.

Hereunto is adjoined the order which
M. T. Beza, & B. de La Roche, in composing
affixed to the end.

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TO THE RIGHT WOR-
shipfull, M. D. Cesar, Iudge of the Admiraltie
Court, and Master of her Maiesties
Court of Requestes.



IN the course of mans life there be three things, (right
Worshipfull) at the which mans minde doth vially
aime to abound in knowledge, to increase in riches, &
to be exalted to honor. If knowledge be the mark at
which man aimeth, what better knowledge *than to
know God the Father, & whō he hath sent Iesus Christ*
for him to know is eternall life. This to Salomon was
the beginning of wisdom, this to him was the end of
all. Paul, he made but a base account of other things
in respect of this knowledge of his Lord Iesus. If riches in this world, Godliness
is great gain, and hath a promise even of this life. Abraham had experience
of it, and Lot for his sake; Ioseph had experience of it, and his progenie for his
sake. If honour be our haven in which we would rest, behold what honour is
this, that a man should be called the sonne of God? The sonne of Pharaohs daugh-
ter an high title, yet Moses did rather choose to bee a sonne of GOD,
than to be called the sonne of Pharaohs daughter. To dwell in the tentes of the
mightie, though vngodly, a great place, yet David had rather be a door-keeper
in Gods house, than to dwell in the tabernacles of such great personages. Is the
knowledge of God in Christ, such a benefite? why then so few Salomons? why
so few Pauls in the world? Is Godliness so gainfull, as Paule saith it is? yet few
Abrahams, few Iosephs. Is to be called Gods sonne, such a matter of honour?
Moses thought so, David thought so: but they are dead. Men in these dayes, if
Salomons wisdom were but the feare of God, would not accompanie the
Queene of Shebah to heare his wisdom: for a greater then Salomon is be-
amongst them, and his wisdom is thought meer foolishnesse: If Paule should
but once say that he accounted all things dung in respect of Christ Iesus: then
with Iosias, Paule Paule, thou art beside thy selfe. And as for the rest of the
holie men: O foolish Abraham, O foolish Ioseph, which trusted much in God,
and not in your selues. O thrise foolish Moses and David, who for the bare
feare of God would forgoe such great callings. Thus reasoneth the wise man,
thus the couetous man, thus the ambitious man, thus all men who are not gui-
ded by the sanctifying spirit of the euerting God. But hath a man this spirit?

a Ioh. 17. 3.
b Pro. 1. 17.
c Ecc. 12. 13
d Phil. 5. 8
e 1 Tim. 6. 6
and 4. 2.
f Gen. 23. 2.
g Gen. 41.
40.
h Gen. 47.
ii.
i 1. Ioh. 3. 1
k Heb. 11.
24.
l Ph 3. 10
m 1. King.
10
n Matth. 13
42.
o 1. Cor. 3.
19.
p. A & 26.
24

The Epistle Dedicatorie.

4

then a day in Gods court is better then a thousand els where: then he will not regarde howe much hee knoweth, but *that one thing is necessary*: then hee will not seeke how much men are in his booke, but looke how great hee is in Gods booke: then he will first looke whether Christ honour him, and afterwards thinke to be honoured of men. And surely do maruell: for seeing in Christ *are hid all the treasures of wisdoms and knowledge*, knowe Christ, and knowe ail: haue Christ, and haue all. Let him accept vs to be of his flock, and then we can not want great honour. Man thinketh it a great matter to deriue his Ancestors from the conquest of the lande, but a surpassing honour to bee of the blood royall with princes: and so it is indeede, for as the tribe of Iudah was aboue all other tribes, so is the line of Princes aboue other descentes. But what if our descēt could be drawn not frō the conquest, but from Noahs flood; yet we might as wel descend of cursed Cam as of blessed Sem: but he that once can prooue his descent from Christ, then is he vndoubtedlie of the tribe of Iudah, and with Dauid shall inherit the *Jerusalem of God*: he shall with Sem be king of Salem, when the posteritie of Canaan shall be rooted out.

This doctrine (right Worshipfull) if it sticke not onely in the eares of the hearers of our age, but could sinke into the furrowes of their heartes, it would bring forth farre more fruit then it doth. But, alas, now adayes there are many *Marthas*, but few *Maries*. Many as *blind* as the very beetle, and yet they either dreame they see, or will not buy *his salve* to cure their disease: many *poore*, but they will none of this *gold*: many naked, but Christs garment will not fit them: it is either too long, or too short, too streight, or too wide, too hot or too cold, too light or too heauie, or somewhat is in it that they will not weare it. Many hungrie, and yet they will *lay out their silver, and not for bread*: Many thirstie, and yet they will giue *wisdoms* leaue euen in *the open streetes and in the highest places of the cities*, to crie, *Come, and drinke of my wine that I haue drawne*. But *they forsake the fountaine of lining waters, and dig them pittes, & new broken pittes that can holde no water*. Thus *light is come into the world, but men regard darknesse more than light*: As *yoke of Oxen, the lease of a farme, the marriage of a wife*, or some earthlie delight, will hinder men from comming to Gods bankes. The *flesh pots of Egypt* are the Israelites felicitie, when they will not depend vpon Gods prouidēce. Yea the knowledge of the true God is so little set by, that men had rather fashio vnto theselues gods of their own making, then that God shuld fashion the like vnto him. The Epicures god, pleasure: the rich mans god, mony: the ambitious mans god, honor: a proud mind maketh his own person his god: & a popish mind a peece of bread his god: whereas the true God is the God of a few, & they not of *the wisest, or greatest sort*. Thus men care little for the knowledge of God, and lesse for the knowledge of their own saluation. Predestination is a doctrine too high for their learning: Election a matter they least think of. This opinion was founded first in the forge of a Popish braine, and I would it were not renued by others in our dayes. They say, hope well, and haue well: O silly comforters. But it is not the dutie of man to knowe his

his

q Psal. 84.
10.
r Luk. 10.
42.

1 Col. 1. 19.

1 Reu. 21. 2

u Luk. 10
40.
x Reuel. 3.
37. 18.

y Ecc. 5. 2.
z Pro. 9. 23.
a Ier. 2. 12.
b Ioh. 9. 19

c Luk. 14.
19

d Exo. 16. 3

e. 1. Cor. 1
19

his election. O wilfull blindness. The Lord saith by Paule, *Prooue your selues whether you are in the faith.* Knowe yee not your owne selues, that Christ Iesus dwelleth in you, except ye be reprobates? Shall God bid *prooue*, and dares man say, *doubt*? Shall Paule bid *examine*, and will the Pope bid but *hope*? Shall the spirit of truth command vs to know our saluation, and dares a *lying spirit* in the mouth of a *false Prophet*, teatme it presumption to know our saluation? Let vs trie the spirits whether they are of God, or not. For may a sonne of man know whether he be of his fathers familie, and may not the sonnes of God know whether they belong to the household of God? Yes surely. For this is that which will make them to loue God; and for this God loueth them againe: this is it which will arme them against despaire, and make them to bee carefull of the commandements of God. *A child* cannot but *honour his father*, and a *seruant* cannot but *obey his maister*. With this knowledge any one be hee of neuer so base a parentage, so simple a teach, so poore an estate, or so contemptible in the world, may enter into the kingdome and inheritance of God: without this *many noble, many wise, many rich, many mighty*, goe headlong downe into eternall fire. Wherefore seeing the doctrine of God, and his eternall predettination, are so contemned by many, and condemned of the most, as either vnnecessarie to be learned, or at least in the last place; the author of this book hath taken great paines so to set downe that great mysterie of Saluation, and Damnation, as that by this teatise the iudgement of the Christian reader may bee greatlie establihed, and his memorie helped: his iudgment in that the truth of this doctrine is plainly set downe, and nothing set down but the truth: his memorie in that the order is very methodical, & definitions briefe. All other Artes are drawn into method; & if the handmaids be decked in so comely attire, the Mistresse must needs be somewhat regarded. Mans memorie in Gods matters, is verie brittle, yea so brittle, that with *Messala Corvinus*, those Christians forget their owne names, who in matters of this life may compare for memorie with *Themistocles* himselfe. Neither by this doe Artes controule Diuinitie; but are as manie *Hagars* to one *Sarai*, and as the *Gibeonites* to drawe water and cleaue timber for the house of *Iosuahs* God. This hath the Author done in Latine for the benefit of students: and at the request of some wel disposed, I did take vpon me the translation of it into the English tongue, that our owne countymen might by it reape some profite. That translating of profitable treatises is both lawfull and necessarie, it is no doubt. Ancient learned men both Diuines and Philosophers, did write in their owne mother tongue for the benefite of their countrie. If they then are commended for writing in their owne language, who will condemne translations from one into another language? Ignorance is no more the mother of deuotion, but happie were our land, if all could *prophecie*. VVherefore this treatise being thus finished, I commit it to the waight of the ballance of the Sanctuarie: and it hauing the title of a *Golden Chaine*, I doubt not, but it will abide the touchstone of Gods word. Thus you haue, right worshipfull, the Authours intention in writing,

2. Cor. 13

g Ioh 14. 17

h 1. Kin. 22.

22

1 Ioh 4. 1

k Mal. 1. 6

12. Cor. 1. 12

1. Ioh. 9. 24.

m Num. 11

10.

and mine in translating. It remaineth that I humbly intreate your VVorship to entertain the publishing of this Treatise vnder your VVorships protection. Many blacke mouthes are opened against this doctrine, and therefore it needeth the countenance of religious and great Patrons. It hath been the vse of holie men in all ages to consecrate their labours vnto some woorthy person.

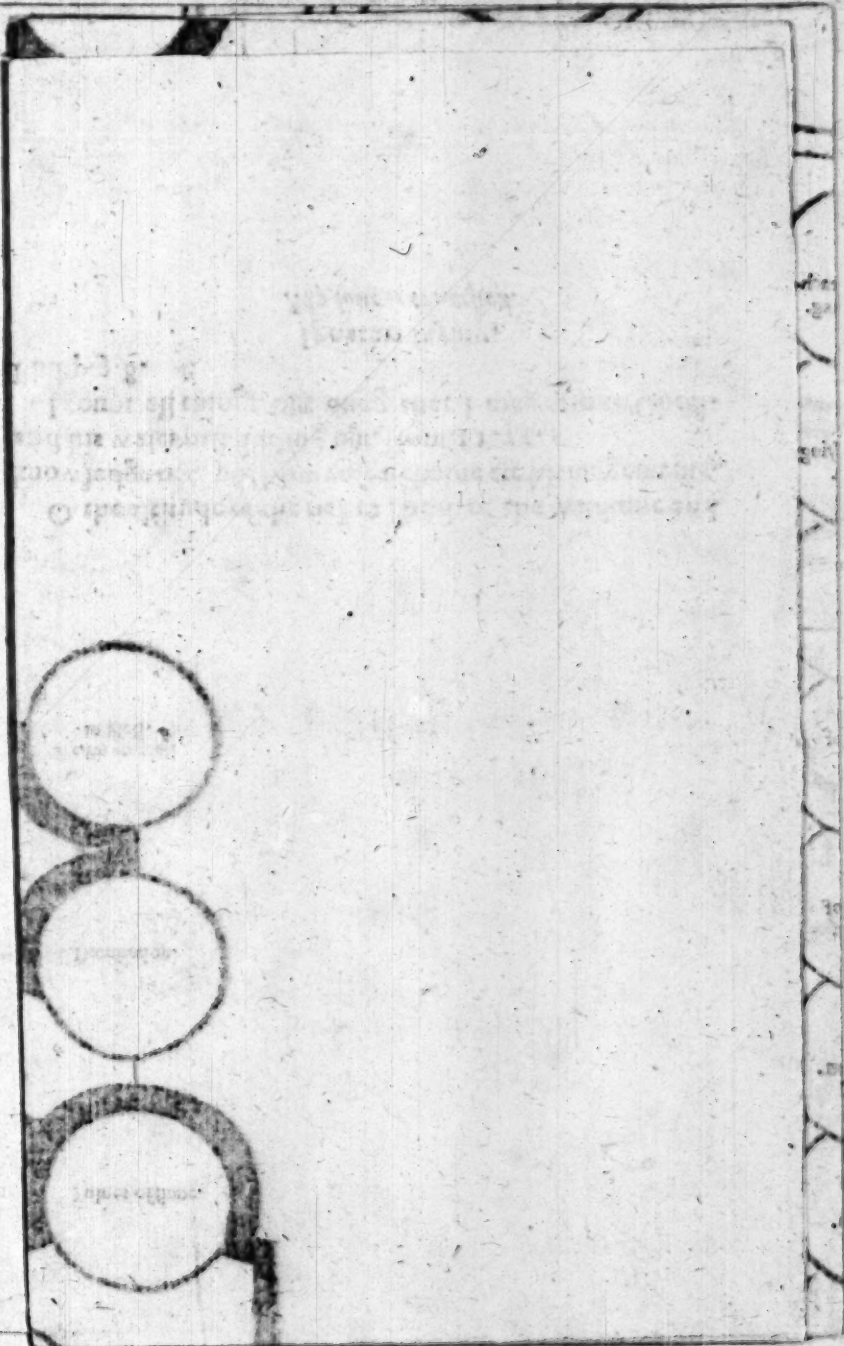
2. Act. 1. 3.

▪ *Luke* he did it to *Theophilus* in the historie of the Apostles: If *Luke* did well to choose out a *Theophilus* in his daies, I trust I shal not do amisse to make choise of a *quidam* in ours. The difference is this, he did it to instruct his *Theophilus*, and not to get credite vnto his historie: I contrarie, that this my paines might be the better armed against sharpe tongues, not to instruct your VVorship, whose profession in religion is not of a small standing. Learning deserueth well of you, and religion better: I haue particular occasion to say so, and our Church to thinke so: both of them present vnto you this worke, learning her part, religion hers: this booke, I doubt not, but I may tearme learned, it hauing had the approbation of the best learned: and religious, because it containeth the doctrine of God, and of mans both Election and Reprobation. Thus trusting that this my bold enterprise in the choise of your Patronage, wil be as welcome vnto you, as I wish it profitable to Gods Church amongst vs, I humbly take my leaue of your VVorship, beseeching the Almighty God that with a daylie increase of honour in this life, he will grant vnto you that true honour which he promiseth vnto such as honour him. *Cambr. S. Johns Coll. Iulie. 23. 1592.*

1. Sam. 2. 32

Your VVorships in all Christian dutie,

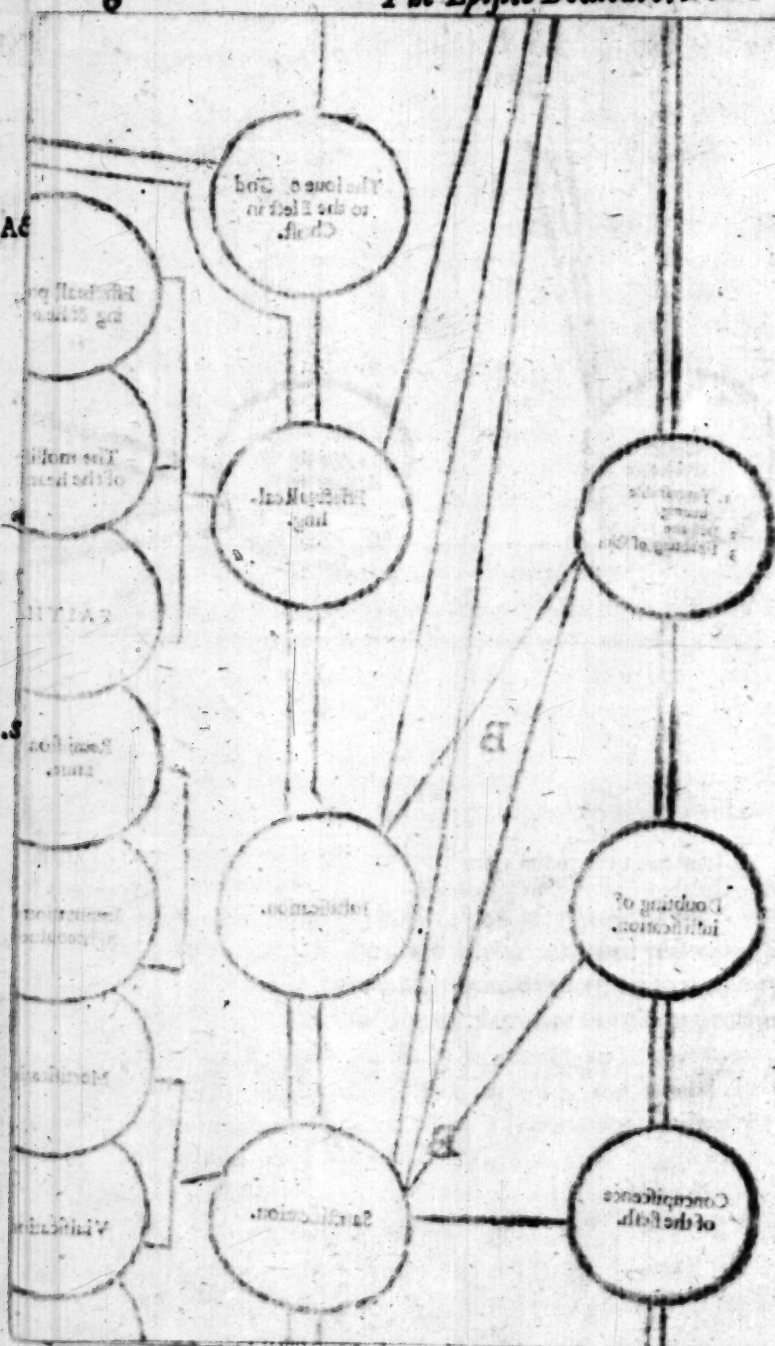
— Robert Hill



W. P.

n A

3.1



To the Christian Reader.



Christian Reader, there are at this day foure severall opinions of the order of Gods predestination. The first, is of the olde and new Pelagians; who place the cause of Gods Predestination in man; in that they holde, that God did ordaine men either to life or death, according as he did foresee, that they would by their natural free-will, either reiect or receive grace offered. The second of them, who (of some) are tearmed Lutherans; which teach, that God foreseeing, how all mankind being shut up under unbeleeve, would therefore reiect grace offered, did hereupon, purpose to choose some to saluation of his meere mercie, without any respect of: their faith, or good workes, and the rest to reiect, being mooved to do this, because he did eternally foresee that they would reiect his grace offered thē in the Gospell. The third, of Semipelagian Papistes, which ascribe Gods Predestination, partly to mercie, and partly to mens foreseene preparations and meritorious workes. The fourth, of such as teach, that the cause of the execution of Gods Predestination, is his mercy in Christ, in them which are saved; and in them which perish, the fall and corruption of man: yet so, as that the decree and eternal counsell of God, concerning thē both, hath not any cause beside his will and pleasure. Of these foure opinions, the three former I haue laboured to oppugne, as erroneous; and to maintaine the last, as being a truth, which will beare waight in the ballance of the Sanctuarie.

A further discourse whereof, here I make bold to offer to thy godly consideration: in reading whereof, regard not so much the thing it self, penned verie slenderlie, as mine intent and affection: who desire among the rest, to cast my mite into the treasure of the Church of England, and for want of golde, pearle and precious stone, to bring a rammes skinne or twaine, and a litle Goates haire, to the building of the Lords tabernacle, *Exod. 35. 23.*

The Father of our Lord Iesus Christ grant that according to the riches of his glorie, thou maiest be strengthened by his Spirit in the inner man, that Christ may dwell in thy heart by faith; to the end that thou being rooted and grounded in loue, maiest be able to comprehend with all Saintes, what is the breadth, and length, and height thereof; and to know the loue of Christ which passeth knowledge, that thou maiest be filled with all fulnesse of God. Amen. Farewell, *Iulie 23. the yeere of the last patience of Saintes. 1592.*

Thine in Christ Iesus,

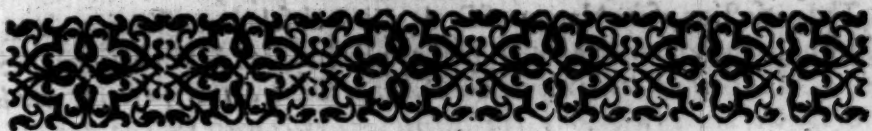
W. P.

*One is principall. Theologie is a science of lining well and
blessedlie for ever.*

*The body of holie
scripture is distin-
guished into sacred
sciences, whereof*

*Others atten-
dantes or hand-
maides.*

- I. Ethiques, a doctrine of lining ho-
nestlie and civilly.*
- II. Oeconomickes, a doctrine of ge-
nerning a familie well.*
- III. Politiques, a doctrine of the
right administration of a com-
monweale.*
- IIII. Ecclesiasticall discipline, a do-
ctrine of well ordering the Church.*
- V. The Iewes common weale, in as
much as it differeth from Church
government.*
- VI. Prophecie, the doctrine of pre-
aching well.*
- VII. Academie, the doctrine of ge-
nerning Schooles well: especiallie
those of the Prophetes.*



CHAP. I.

Of the body of Scripture and Theologie.



He bodie of Scripture, is a doctrine sufficient to liue well.

It comprehendeth many holie sciences, wherof one is principal, others are handmaids or retainers. The principal science is *Theologie*.

Theologie is the science of liuing blessedlie for euer. Blessed life consisteth in the knowledge of God. Ioh. 17. 3. *This is life eternal, that they know thee to be the only very God and whom thou hast sent Christ Iesus.* Esay 53. 11. *By his knowledge shall my righteous servants (viz. Christ) iustifie many.* And therefore it consisteth likewise in the knowledge of our selues, because we know God by looking into our selues.

Theologie hath two parts: the first of God, the second of his workes.

CHAP. 2.

Of God, and the nature of God.

That there is a God, it is euident; 1. by the course of nature: 2. by the nature of the soule of man: 3. by the distinction of thinges honest and dishonest: 4. by the terrour of conscience: 5. by the regiment of ciuill societies: 6. the order of al causes hauing euer recourse to some former beginning: 7. the determination of all things to their seuerall ends; 8. the consent of all men well in their wits.

God is Iehouah Elohim. Exod. 6. 2. *And Elohim spake vnto Moses, and said vnto him, I am Iehouah: and I appeared vnto Abraham, to Isaac, and to Iacob, by the name of God almighty, but by my name Iehouah was I not knowne vnto them.* Exod. 3. 23. *If they say vnto me, What is his name? What shall I say vnto them? And God answered Moses, I am that I am: Also he said, thus shalt thou say vnto the children of Israell, I am hath sent me vnto you. And God spake further to Moses, thus shalt thou say vnto the children of Israell, Iehouah Elohim, &c. hath sent me vnto you.* In these wordes, the first title of God, declareth his Nature, the second his Persons.

The Nature of God, is his most luely and most perfect essence.

The

The perfection of the Nature of God, is his absolute constitution, by the which he is wholly complete within himselfe. Exod. 3. 13. *I am that I am.* Act. 17. 24. *God that made the world, and all things that are therein, seeing that he is the Lord of heauen and earth, dwelleth not in temples made with hands, neither is worshipped with mens hands, As though hee needed any thing, seeing he giueth to all life and breath and all things.*

The perfection of his Nature, is either Simplenesse, or the Infinitenes therof.

The Simplenesse of his nature, is that by which he is void of all Logically relation. He hath not in him, subiect or adiunct. Ioh. 5. 26. *As the Father hath life in himselfe, so hath he giuen to the Sonne to haue life in himselfe:* Conferred with Ioh. 14. 6. *I am the way, the truth, and the life.* 1. Ioh. 1. 7. *But if we walk in light, as he is in light:* Conferred with v. 5. *God is light, & in him is no darkness.* Hence it is manifest, that to haue Life, and to be Life: to be in Light, and to be Light, in God are all one. Neither is God subiect to generalitie, or specialitie: whole, or partes: matter, or that which is made of matter: for so there should be in God diuers things, and one more perfect then another. Therefore, whatsoeuer is in God, is his essence, and all that he is, he is by essence. The saying of *Augustine* in his 6. booke and 4. chap. of the Trinitie, is fit to prooue this: *In God (saith he) to be, and to be iust, or mighty, are all one: but in the minde of man, it is not all one to be, and to be mightie, or iust: for the mind may be destitute of these vertues, and yet a mind.*

Hence it is manifest, that the Nature of God is immutable and Spiritual.

Gods immutabilitie of nature, is that by which he is void of all composition, diuision, and change. Iam. 1. 17. *With God there is no variablenesse nor shadowe of changing.* Mal. 3. 6. *I am the Lord and am not changed.* Where it is said, that *God repenteth, &c.* Gen. 6. 6. the meaning is, that God changeth the action, as men doe that repent: therefore repentance, it signifieth not any mutation in God, but in his actions, and such things as are made and changed by him.

Gods Nature, is spirituall in that it is incorporall, and therefore inuisible. Ioh. 4. 24. *God is a spirit.* 2. Cor. 3. 17. *The Lord is the spirit.* 1. Tim. 1. 17. *To the King eternall, immortall, inuisible, onely wise God, bee glorie and honour for euer and euer.* Col. 1. 15. *Who is the image of the inuisible God.*

The infiniteness of GOD, is twofolde: his Eternitie, and Exceeding greatnesse.

Gods eternitie, is that by which he is without beginning and ending. Psal. 90. 2. *Before the mountains were made, and before thou hadst formed the earth and the round worlde, euen from everlasting to everlasting, thou art our God.* Reuel. 1. 8. *I am Alpha and Omega, that is, the beginning and ending, saith the Lord, Which is, Which was, and Which is to come.*

Gods exceeding greatnesse, is that by which his incomprehensible nature is euery where present, both within and without the world. Psal. 145. 3. *Great is the Lorde, and worthie to bee praised, and his greatnesse is incomprehensible,*

house. 1. King. 8. 27. Is it true indeed that God will dwell on the earth? behold the heavens, and the heavens of heavens are not able to contain thee: how much lesse is this house that I have built? 1. 23. 24. Doe not I fill the heaven & earth? saith the Lord? Hence it is plaine:

First, that he is only one, and that indiuisible, not many. Ephes. 4. 5. *One Lord, one faith, one Baptisme, one God and Father of all. Deut. 4. 35. Unto thee it was shewed, that thou mightest know that the Lord be is God, and that there is none but he alone. 1. Cor. 8. 4. Wee know that an Idol is nothing in the world, and that there is none other God but one. And there can be but one thing infinite in nature.*

Secondly, that God is the knower of the heart. For nothing is hidden from that nature, which is within all things, and without all things, which is included in nothing, nor excluded from any thing. Because 1. King. 8. 39. *The Lord searcheth all heartes, and vnderstandeth euery worke of the mind. Psal. 139. 1. 2. Thou knowest my sitting downe, and my rising up, thou vnderstandest my cogitation a farre off.*

CHAP. 3.

Of the life of God.

Hitherto we haue spoken of the perfection of Gods Nature. Nowe followeth the life of God, by which the Diuine Nature is in perpetuall action, liuing, and moouing in it selfe, Psal. 42. 2. *My soule thirsteth for God, euen for the liuing God, when shall I come and appeare before the presence of God? Heb. 3. 12. See that there be not at any time in any of you an euill heart to depart from the liuing God.*

The diuine Nature is especiallie in perpetuall operation by three attributes, the which doe manifest the operation of God towards his creatures. These are his wisdom, will, and omnipotencie.

The wisdom or knowledge of God, is that by the which God doth not by certaine notions abstracted from the things themselues, but by his owne essence, nor successiuelly and by discourse of reason, but by one eternall and immutable act of vnderstanding, distinctlie and perfectly know himselfe, and all other things, though infinite, whether they haue been or not. Math. 11. 27. *No man knoweth the Sonne but the Father, nor the Father but the Sonne, and he to whom the Sonne will reueale him. Heb. 4. 13. There is nothing created, which is not manifest in his sight: but all things are naked & open to his eyes, with whom we haue to doe. Psal. 147. 5. His wisdom is infinite.*

Gods wisdom hath these partes, His foreknowledge, and his counsell.

The foreknowledge of God, is that by which he most assuredlie foreseeeth all things that are to come. Act. 2. 23. *Him haue ye taken by the handes of the wicked, being deliuered by the determinate counsell and foreknowledge of God,*
and

and haue crucified and slaine, Rom. 8. Those which he knew before, bee also predestinated to be made like to the image of his souer. This is not properlie spoken of God, but by reason of men, to whome things are past or to come.

The countell of God, is that by the which he doth most straightly perceiue the best reason of all thinges that are. Prou. 8. 14. *I haue counsell and wisdom, I am understanding, and I haue strength.*

The will of God is, that by the which hee both most freely and iustly with one act willeth all thinges. Rom. 9. 18. *He hath mercy on whome hee will, and whome he will he hardeneth.* Ephe. 1. 5. *Who hath predestinate vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.* Iam. 4. 15. *For that which you should say, if the Lord will, and we liue, we will do this or that.*

God willeth that which is good, by approouing it; that which is euill, in as much as it is euil, by disallowing and forsaking it. And yet hee voluntarily doth permit euill: because it is good that there should be euill. Act. 14. 16. *Who in time past suffered all the Gentiles to walke in their owne wayes.* Psal. 81. 12. *So I gaue them vp to the hardnesse of their heart, and they haue walked in their owne counsels.*

The will of God, by reason of diuers obiectes, hath diuers Names, and is either called Loue and Hatred, or Grace and Iustice.

The Loue of God, is that, by the which God approoueth first himselfe, and then all his creatures, without their desert, and in them doth take delight. 1. Ioh. 4. 16. *God is loue, and whoso remaineth in loue, remaineth in God, and God in him.* Ioh. 3. 16. *So God loved the world, that he gaue his onely begotten Sonne,* &c. Rom. 5. 8. *God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs.*

The Hatred of God, is that by the which he disliketh and detesteth his creature offending, for his fault. 1. Cor. 10. 5. *But many of them the Lord misliked, for they perished in the wilderness.* Psal. 5. 5. *Thou hatest all the workers of iniquitie* Psal 44 8. *Thou hast loved iustice and hated iniquitie.*

The Grace of God, is that by which hee freely declareth his fauour to his creatures. Rom. 11 6. *If it be of grace, it is no more of workes: otherwise Grace is not grace; but if it be of workes, it is no more grace.* Titus 2. 11. *The saving grace of God shined to all men, teaching vs to denie impietie, &c.*

The Grace of God is either his Goodnesse, or his Mercy.

The Goodnesse of God, is that by which hee being in himselfe absolutelie good, doth freelie exercise his liberalitie vpon his creatures. Matth. 19. 17. *Why callest thou me good, there is none good but one, even God.* Matth. 5. 45. *Hee maketh his Sun to shine vpon the good and bad, and he raineth vpon the iust and vniust.*

Gods mercie, is that by which he freely assisteth all his creatures in their miseries. Esay 30. 18. *Yet will the Lord waite, that he may haue mercie vpon you.* Lament. 3. 22. *It is the Lords mercies, that wee are not consumed, because his compassi-*

compassion faile not. Exod. 33. 21. I take pitie on whom I take pitie, and am mercifull on whom I am mercifull.

Gods iustice, is that by which he in all things willet that which is iust. Psal. 10. The iust Lord loneth iustice. Psalm 15. 4. For thou art not a God that loneth wicke dresse.

Gods iustice is in word or deed.

Iustice in word, is that truth by which he constantlie, and indeede willet that which hee hath saide. Roman. 3. 4. Let God bee true, and every man a lyar. Matth. 24. 25. Heaven and earth shall passe away, but my worde shall not passe away. Hence it is, that God is iust in keeping his promise. Ioh. 1. 1. 9. If we confesse our sinnes, God is faithfull and iust to forgive our sinnes. 2. Tim. 4. 8. Henceforth I laide up for me the crowne of righteousnesse, which the Lord the righteous Judge shall giue me at that day.

Iustice indeed, is that by which he either disposeth or rewardeth.

Gods disposing iustice, is that by which hee, as a most free Lorde ordereth rightly all thinges in his actions. Psal. 145. 17. The Lorde is righteous in all his wayes.

Gods rewarding iustice, is that by which he rendereth to his creature according to his worke. 2. Thess. 1. 6. It is iustice with God, to render affliction to such as afflict you, but to you which are afflicted, releasing with vs. 1. Pet. 1. 17. Therefore if you call him Father, which without respect of person iudgeth according to every worke, passe the time of your dwelling heer in feare. Ierem. 51. 56. The Lord that recompenseth shall surely recompense.

The iustice of God, is either his Gentlenesse, or Anger.

Gods Gentlenesse, is that by which he freely bestoweth vpon his creature a rewarde. 2. Thess. 1. 5. Which is a token of the righteous indgement of God, that ye may be counted worthy the kingdom of God, for the which ye also suffer. Matth 10. 41. 42. He that receiveth a Prophet in the name of a Prophet, shall haue a Prophetes rewarde: and he that receiveth a righteous man in the name of a righteous man shall receive the rewarde of a righteous man. And whosoever shall giue vnto one of these little ones to drinke a cup of colde water onely in the name of a Disciple, veritie I say vnto you, hee shall not lose his rewarde.

Gods Anger, is that by which hee punisheth the transgression of his creature. Roman. 1. 18. For the wrath of God is reuealed from heauen against all vngodlinesse, and vnrighousnes of men, which withhold the truth in vnrighousnesse. Ioh. 3. 36. He that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

Thus much concerning the will of GOD. Nowe followeth his omnipotencie.

Gods omnipotencie, is that by which hee is most able to performe e- uery worke. Matth. 19. 29. With men this is impossible, with God all things are possible.

Some thinges notwithstanding are here to bee excepted. First, those thing.

things whose action argueth an impotencie, as to lie, to denie his woordes. *Tim. 1. 2. which God, that cannot lie, hath promised.* 2. *Tim. 2. 13. Hee cannot denie himselfe.* Secondly, such things as are contrarie to the Nature of God, as to destroy himselfe, and not to beget his sonne from eternitie. Thirdly, such things as imply contradiction. For God cannot make a truth false, or that which is, when it is, not to be.

Gods power, may be distinguished into an absolute and actuall power.

Gods absolute power, is that by which he can do more, then he either doth, or will doe. *Math. 3. 9. I say vnto you, God is able of these stones: to raise up children to Abraham.* *Philip. 3. 21. According to the working, whereby he is able to subdue euen all things vnto himselfe.*

Gods actuall power, is that by which he causeth all things to be, which he freely will. *Psal. 135. 6. All things which God will, shal he do in heauen and in earth, and in all depths.*

CHAP. 5.

Of Gods glorie, and blessednesse.

OVt of the former attributes, by which the true Iehouah is distinguished from a fained god, and from idols, arise the glorie of God, and his blessednesse.

Gods glorie or maiestie, is the infinite excellencie of his most simple and most holic diuine Nature. *Hebr. 1. 3. Who being the brightnesse of his glorie, and the ingraued forme of his person, &c.* *Dan. 3. Then art onely God, and glorious vpon the earth.*

By this we see, that God onely can know himselfe perfectly. *Ioh. 6. 46. Not that any man hath seene the Father, save he which is of God, he hath seene the Father.* *1. Tim. 6. 16. Who onely hath immortality, and dwelleth in the light, that none can attaine vnto, whom neuer man sawe, neither can see.* *Exod. 33. 18. Thou canst not see my face.*

Notwithstanding there is a certaine manifestation of Gods glorie: partly more obscure, partly more apparant.

The more obscure manifestation, is the vision of Gods maiestie in this life, by the eyes of the mind, through the help of things perceiued by the outward senses. *Esa. 6. 1. I saw the Lord sitting vpon an high throne, and lifted up, and the lower partes thereof filled the temple.* *Exod. 33. 22. And while my glory passeth by, I will put thee in a cleft of the rock, and will couer thee with mine hand while I passe by: after I will take away mine hand, and thou shalt see my backe partes, but my face shall not bee seene.* *1. Corinth. 13. 12. Now we see, as through a glasse, darkly.*

The more apparant manifestation of God, is the contemplation of him in heauen face to face. *1. Corinth. 13. 12. But then shall we see face to face.* *Dan.*

7.9.10. I beheld till the thrones were set up, and the Ancients of dayes did sit, whose garments was white as snow, &c. Math. 19. 16.

Gods blessednesse, is that by which God is in himselfe; and of himselfe all sufficient, Gen. 17. 1. I am God all sufficient, walke before me, and be thou upright. Col. 2. 2. 9. For in him dwelleth all the fulnesse of the Godhead bodily. 1. Tim. 6. 5. Which in due time he shall shew, that is blessed and Princely, &c.

CHAP. 5.

Concerning the persons of the Godhead.

THe persons are they, which subsisting in one Godhead, are distinguished by incommunicable properties. 1. Ioh. 5. 7. There are three that beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. Gen. 19. 24. Then Iehonab rained vpon Sodom & vpon Gammorah, brimstone, and fire from Iehonab in heauen. Ioh. 1. 1. In the beginning was the Word, and the Word was with God, and that word was God.

They therefore are coequall, and are distinguished not by degree, but by order.

The constitution of a person is, when as a personall proprietie, or the proper manner of subsisting is adioyned to the Deitie, or one diuine Nature.

Distinction of persons, is that, which albeit every person is one and the same perfect God, yet the Father is not the Sonne or the holy Ghost, but the Father alone; and the holie Ghost is not the Father or the Sonne, but the holie Ghost alone: neither can they bee deuided; by reason of the infiniteness of their most simple essence, which is all one in number, and the same in the Father, the same in the Sonne, the same in the holie Ghost: so that in these there is diuersitie of persons, but vnitie in essence.

The communion of the persons, or rather vnion, is that by which each one is in the rest, &c with the rest, by reason of the vnitie of the Godhead: and therefore euerie each one doth possesse, loue, and glorifie another, and worke the same thing. Ioh. 14. 10. Belonest thou not that I am in the Father, and the Father is in me? the wordes that I speake vnto you, I speake not of my selfe, but the Father that dwelleth in me, he doth the works. Pro. 8. 22. The Lord hath possessed me in the beginning of his way: I was before the works of old. And ver. 20. Then was I with him as a nourisher, and I was daily his delight, reioycing alway before him. Ioh. 1. 1. In the beginning was the Word, and the Word was with God, and that Word was God. and chap. 5. 19. The Sonne can doe nothing of himselfe, save that he seeth the Father doe: for what soeuer things hee doth, the same doth the Sonne also.

There be three persons: the Father, the Sonne, and the holy Ghost Math. 3. 16. 17. And Iesus when hee was baptized, came straight out of the water, and
lee,

lee, the heavens were opened unto him, and Iohn saw the Spirit of God descending like a dove, and lighting upon him; and loe, a voice came from heaven, saying, This is my belovèd Sonne, in whom I am well pleased.

The Father, is a person without beginning, who from all eternitie begate the Sonne. Heb. 1. 3. *Who being the brightnesse of the glorie, and the ingraded forme of his person.* Psal. 2. 7. *Thou art my Sonne, this day have I begotten thee.*

In the generation of the Sonne, these properties must be noted: I. He that begetteth, and he that is begotten are together, and not one before another in time. II. Hee that begetteth doth communicate with him that is begotten, not some one part, but his whole essence. III. The Father begot the Sonne not out of himselfe, but within in himselfe.

The incommunicable propertie of the Father, is to be vnbegotten, to be a Father, and to beget. He is the beginning of actions, because hee beginneth every action of himselfe, effecting it by the Sonne and the holie Ghost. 1. Cor. 8. 6. *Yet unto vs, there is but one God, which is the Father of whom are all things, and we in him, and one Lord Iesus Christ, by whom are all things, and we by him.* Rom. 11. 36. *For of him, and through him, and for him are all things.*

The other two persons haue the Godhead, or the whole diuine essence, of the Father by communication, namely, the Sonne and the holy Ghost.

The Sonne is the second person, begotten of the Father from all eternitie. Heb. 1. 5. *For unto which of the Angels said he at any time, Thou art my Son, This day begat I thee?* Col. 1. 15. *Who is the image of the invisible God, the first borne of every creature.* Ioh. 1. 14. *And we saw the glory thereof as the glory of the only begotten son of the Father.* Rom. 8. 29. *He who shared not his own Son.*

For this cause he is saide to bee sent from the Father. Ioh. 8. 42. *I proceeded forth and came from God, neither came I of my selfe, but he sent me.* This sending taketh not away the equalitie of essence and power, but declareth the order of the persons. Ioh. 5. 18. *Therefore the Iewes sought the more to kill him, not onely because he had broken the Sabbath: but said also that God was his Father, and made himselfe equall with God.* Phil. 2. 6. *Who being in the forme of God, thought it no robbery to be equall with God.*

Although the Son be begotten of his Father, yet neuertheless he is of and by himselfe very God: for he must be considered either according to his essence, or according to his filiation or sonship. In regard of his essence, he is (as before) 1. of and by himselfe very God: for the Deity which is common to all the three persons is not begotten. But as he is a person, and the Sonne of the Father, he is not of himselfe, but from another: for he is the eternall Sonne of his father. And thus he is trulie said to be very God of very God.

For this cause also he is the *WORD* of the Father, not a vanishing, but an essentiall word; because as a word is, as it were, begotten of the minde, so is the Sonne begotten of the Father; and also, because hee bringeth glad tydings from the bosome of his Father. *Nathan* in his Oration of the Sonne.

Basil

Basil in his preface before *Iohns* Gospell.

The propertie of the Sonne, is to be begotten.

His proper manner of working, is to execute actions from the Father, by the holy Ghost. 1. Cor. 8. 6. *Our Lord Iesus Christ, by whom are all things, and we by him.* Ioh. 5. 19. *What soeuer things he doth, so he same doth the Sonne also.*

The holy Ghost, is the third person, proceeding from the Father and the Sonne. Ioh. 15. 26. *But when the Comforter shall come, whom I will send vnto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me.* Rom. 8. 9. *But ye are not in the flesh, but in the spirit, seeing the spirit of God dwelleth in you. But if there bee any that hath not the spirit of Christ, he is not his.* Ioh. 16. 13, 14. *But when the Spirit of truth shall come, he shall conduct you into all truth: for he shall not speake of himselfe, but what soeuer he heareth, he shall speake, and shall declare vnto you such things as are to come. He shall glorify me, for he shall receiue of mine, and shew it vnto you.*

What may be the essentiall difference betwixt proceeding, and begetting, neither the Scriptures determine, nor the Church knoweth.

The incommunicable propertie of the holy Ghost, is to proceed.

His proper manner of working, is to finish an action, effecting it, as from the Father and the Sonne.

And albeit the Father and the Sonne are two distinct persons, yet are they both but one beginning of the holy Ghost.

CHAP. 6.

Of Gods workes, and his decrees.

THus farre concerning the first part of Theologie: the second followeth, of the workes of God.

The workes of God, are all those, which he doth out of himselfe, that is, out of his diuine essence.

These are common to the Trinitie, alwaies referued the peculiar manner of working to euery person.

The end of all these, is the manifestation of the glorie of God. Rom. 11. 36. *For him are all things, to him be glorie for ever.*

The worke, or action of God, is either his decree, or the execution of his decree.

The decree of God, is that by which God in himselfe, hath necessarily, and yet freely, from all eternitie determined all things. Eph. 1. 11. *In whom also we are chosen when we were predestinate, according to the purpose of him, which worketh all things after the counsell of his owne will. and ver. 4. As he hath chosen vs in him before the foundation of the world.* Math. 10. 29. *Are not two sparrows sold for a farthing, and not one of them falleth on the ground without your Father?* Rom. 9. 21. *Hath not the potter power on the clay, to make of the same*

lump one vessell to dishonour, and another to honour.

Therefore the Lord, according to his good pleasure, hath most certainly decreed every both thing and action, whether past, present, or to come, together with their circumstances of place, time, meanes, and end.

Yea, he hath most iustly decreed the wicked workes of the wicked. For if it had not so pleased him, they had neuer been at all. And albeit they of their owne nature, are and remaine wicked; yet in respect of Gods decree, they are to be accounted good. For there is not any thing absolutely euill, 1. Pet. 3. 17. *For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.*

The thing which in the own nature is euill, in Gods eternall counsell comes in the place of a good thing; in that it is some occasion and way to manifest the glorie of God in his iustice, and his mercie.

God his foreknowledge, is conioyned with his decree; and indeede is in nature before it: yet not in regard of God but vs; because knowledge goeth before the will, and the effecting of a worke. For we doe nothing, but those things that we haue before willed, neither doe we will any thing which we know not before.

God his foreknowledge in it selfe, is not a cause why things are, but as it is conioyned with his decree. For things doe not therefore come to passe, because that God did foreknow them; but because he decreed and willed them: therefore they come to passe.

The execution of Gods decree, is that by which all things in their time are accomplished which were foreknowne, or decreed, and that euen as they were foreknowne and decreed.

The same decree of GOD, is the first and principall working cause of all things, which also is in order, and time before all other causes. For with Gods decree is alwaies his will annexed, by the which he can willingly effect that he hath decreed. And it were a signe of impotencie, to decree any thing which he could not willingly compasse. And with Gods will is conioyned an effectual power, by which the Lord can bring to passe, whatsoeuer he hath freely decreed.

This first and principall cause, howbeit in it selfe it be necessarie, yet it doth not take away freedom of will in election, or the nature and propertie of second causes, but only brings them into a certain order, that is, it directeth them to the determinate ende: whereupon the effects and euent of things are contingent or necessarie, as the nature of the second cause is. So Christ according to his Fathers decree dyed necessarilie, Act. 17. 3. But yet willingly, Matth. 25. 39. And if wee respect the temperature of Christs bodie, he might haue prolonged his life; and therefore in this respect may bee sayd to haue dyed contingently.

The execution of Gods decree, hath two branches, his operation, and his operative permission.

Gods

Gods operation, is his effectuall producing of all good things, which either haue being or mouing, or which are done.

Gods operative permission, is that by which hee onely permitteth one and the same work to be done of others, as it is euill; but as it is good, he effectually worketh the same. Gen. 50. 20. *You indeede had purposed euill against me, but God decreed that for good, that he might, as he hath done this day, preserve his people alive.* And Gen. 45. 7. *God hath sent me before you to preserve your posteritie in this land.* Esay. 10. 5, 6, 7. *Woe vnto Asshur, the rod of my wrath, & the staffe in their hands is mine indignation. I will send him to a dissembling nation, and I wil giue him a charge against the people of my wrath, to take the spoile, and to take the pray, and to tread them vnder foote like the myre in the streets. But he thinketh not so, neither doth his heart esteeme it so: but he imagineth to destroy, and to cut off not a few nations.*

God permitteth euill, by a certaine voluntarie permission, in that he forsaketh the second cause in working euill. And he forsaketh his creature, either by detracting the grace it had, or not bestowing that which it wanteth. Rom. 1. 26. *For this cause God gaue them vp vnto vile affections.* 2. Tim. 2. 25, 26. *Instructing them with meekenes that are contrarie minded, prouing if God at any time will giue them repentance, that they may know the truth, and that they may come to amendment out of the snare of the diuell, which are taken of him at his will.*

Neither must we thinke God vniust, who is indebted to none. Rom. 9. 15. *I will haue mercie on him, to whom I will shew mercie.* Yea, it is in Gods pleasure to bestow how much grace and vpon whom he will. Matth. 20. 15. *Is it not lawfull for me to doe as I will with mine owne?*

That which is euill, hath some respect of goodnesse with God: first, in that it is the punishment of sinne: and punishment is accounted a morall good, in that it is the part of a iust Iudge to punish sinne. Secondly, as it is a meere action or act. Thirdly, as it is a chastisement, a triall of ones faith, martyrdome, propitiation for sinne, as the death and passion of Christ. Act. 2. 23. and 4. 24. And if we obserue these caueats, God is not onely a bare permissiue agent in an euill worke, but a powerfull effectour of the same, yet so, as he neither instilleth an aberration into the action, nor yet supporteth, or intendeth the same, but that he most freely suffereth euill. and best disposeth of it to his owne glorie. The like we may see in this similitude: Let a man spurte forward a lame horse; In that he moueth forward, the rider is the cause; but that he halteth, he himselfe is the cause. And againe, wee see the Sunne beames gathering themselves into a sunne glasse, they burne such things as they light vpon: now, that they burne, the cause is not in the Sunne, but in the glasse. The like may be sayd of Gods action in an euill subiect.

CHAP. 7.

Of Predestination and Creation.

Gods decree, inasmuch as it concerneth man, is called Predestination: which is the decree of God, by the which he hath ordained all men to a certain and everlasting estate: that is, either to salvation or condemnation, for his owne glorie. 1. Thes. 5. 9. *For God hath not appointed vs unto wrath, but to obtaine salvation by the meanes of our Lord Iesus Christ.* Rom. 9. 13. *As it is written, I have loved Iacob, and hated Esau* and vers. 22. *What and if God would, so shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath prepared to destruction, and that he might declare the riches of his glorie upon the vessels of mercie, which he hath prepared unto glorie?*

The meanes of accomplishing Gods Predestination, are twofold:

The creation, and the fall.

The creation, is that by which God made all things, very good, of nothing, that is, of no matter which was before the creation, Gen. 1. 1. *In the beginning God created the heauen, &c.* to the end of the chapter.

Gods manner of creating, as also of governing, is such, as that by his word alone, he, without any instruments, meanes, assistance, or motion produced all sorts of things. For to will any thing with God, is both to bee able, and to performe it, Heb. 11. 3. *By faith we understand, that the world was ordained by the word of God, so that the things which we see, are not made of things which did appeare.* Psal. 148. 5. *Let them praise the name of the Lord, for he commanded and they were created.*

The goodnesse of the creature, is a kind of excellencie, by which it was voyd of all sinne, that is, free from punishment and transgression.

The creation, is of the world, or inhabitants in the world.

The world, is a most beautifull palace, framed out of a deformed substance, and fit to be inhabited.

The parts of the world, are the heauens and earth.

The heauens are threefold: the first is the ayre, the second the skie, the third an inuisible and incorporall essence, created to bee the seate of all the blessed, both men, and Angels. This third heaven is called Paradise, 2. Cor. 12. 4.

The inhabitours of the world, are reasonable creatures, made according to Gods owne image: they are either Angels or men. Gen. 1. 26. *Furthermore, God said, Let vs make man in our owne image, according to our likeness.* Job. 1. 6. *When the children of God came and stood before the Lord, Satan came also among them.*

The image of God, is the integritie of the reasonable creature, resembling God in holines, Eph. 4. 24. *And put on the new man which after God is created in righteousness and true holinesse.*

CHAP. 18. *Of Angels.*

THe Angels each of them being created in the beginning, were seeld in an vpright estate. In whom these things are to bee noted. First their nature. Angels are spiritual and incorporeal essences. Heb. 2. 16 *For he in no sort tooke the Angels, but he tooke the seede of Abraham.* Hebr. 1. 7. *And of the Angels he saith, he maketh the spirits his messengers, and his ministers a flame of fire.*

Secondly, their qualities. First, they are wise, 2. Sam. 14. 18. *My lord the king is euen as an Angell of God in hearing good & bad.* 2. They are of great might, 2. Thess. 1. 7. *When the Lord Iesus shall shewe himselfe from heauen with his mightie Angels.* 2. Sam. 24. *Dauid sawe the Angell that smote the people.* 2. King. 19. 35. *The same night the Angell of the Lord went out and smote in the campe of Asshur, an hundred, fourscore, and five thousand.* 3. They are swift and of great agilitie, Esay 6. 6. *Then flew one of the Seraphims vnto me with an hote cole in his hand.* Dan. 9. 21. *The man Gabriel whom I had seene before in a vision, came flying and touched me.* This is the reason why the Cherubims in the Tabernacle were painted with wings.

Thirdly, they are innumerable, Gen. 3. 2. *Now Iacob went forth on his iourney, and the Angels of God met him.* Dan. 10. 7. *Thousand thousands ministred vnto him; and ten thousand thousands stood before him.* Matth. 26. 35. *Thinkest thou I cannot pray to my Father, and he will giue me more than twelue legions of Angels?* Heb. 12. 22. *To the companion of innumerable Angels.*

Fourthly, they are in the highest heauen, where they euer attend vpon God, and haue societie with him, Mark 16. 10. *In heauen their Angels alwaies behold the face of my Father which is in heauen.* Psal 68. 17. *The chariots of God are twentie thousand thousand Angels, and the Lord is among them,* Marke 12. 25. *But are as Angels in heauen.*

Fifthly, their degree. That there are degrees of Angels, it is most plaine. Colos. 1. 16. *By him were all things created which are in heauen and in earth, things visible and invisible: whether they be thrones or dominions, or principalities, or powers.* Rom. 8. 38. *Neither Angels, nor principalities, nor powers, &c.* 1. Thess. 4. 16. *The Lord shall descend with the voyce of the Archangel, and with the trumpet of God.* But it is not for vs to search, who, or how many bee of each order, neither ought we curiously to enquire how they are distinguished, whether in essence, or qualities. Coloss. 2. 18. *Let no man at his pleasure braye vnto you by humblenes of minde, and worshipping of angels, aduancing himselfe in those things which he neuer saw.*

Sixtly, their office. Their office is partly to magnifie God, and partly to performe his commaundements. Psalme 103. vers. 20, 21. *Praise the Lord, ye his Angels that excell in strength, that doe his commaundment in obeying the*

voice of his word. Praise the Lord, all ye his hostes, ye his servants that doe his pleasure.

Seuenthly: The establishing of some Angels in that integritie, in which they were created.

CHAP. 7.

Of Man, and the estate of innocencie.

MAN, after hee was created of God, was established in an excellent estate of innocencie. In this estate seven things are chiefly to bee regarded.

I. The place. The garden of Heden, that most pleasant garden. Gen. 2. 15. *Then the Lord tooke the man, and put him into the garden of Heden.*

II. The integritie of mans nature. Which was Eph. 4. 24. *Created in righteousness and true holiness.* This integritie hath two parts.

The first is wisdom, which is true and perfect knowledge of God, and of his will, in as much as it is to bee performed of man, yea, and of the counsell of God in all his creatures. Coloss. 3. 10. *And have put on the new man, which is renewed in knowledge, after the image of him that created him.* Gen. chap. 2. 19. *When the Lord God had formed on the earth every beast of the field, and every fowle of the heaven, he brought them unto the man, so far how he would call them: for howsoever the man called the living creature, so was the name thereof.*

The second is Iustice, which is a conformitie of the will, affections, and powers of the bodie to the will of God.

III. Mans dignitie, consisting of foure parts. First, his communion with God, by which as God reioiced in his own image, so likewise man was incensed to loue God: this is apparant by Gods familiar conference with Adam, Gen. 1. 29. *And God said, Behold, I have given unto you every beere bearing food, &c. that shall be to you for meate.* Secondly, his dominion over all the creatures of the earth, Gen. 2. 19. Psal. 8. 6. *Thou hast made him Lord over the workes of thine hands, and hast set all things vnder his feet, &c.* Thirdly, the decencie, and dignitie of the bodie, in which, though naked, as nothing was vnseemely, so was there in it imprinted a princely maiestie. Psal. 8. 7. *Thou hast made him little lower then God, and crowned him with glorie and worship.* Gen. 2. 25. *They were both naked, and neither ashamed.* 1. Cor. 12. 22. *Vpon those members of the bodie, which we thinke most vnbonest, put we more bonestie on, and our vncomely parts haue more comelines ou.* Fourthly, labour of the bodie without paine or griefe. Gen. 3. 17. 19. *Because thou hast obeyed the voyce of thy wife, &c. cursed is the earth for thy sake, in sorrow shalt thou eate of it all the daies of thy life, &c.*

III. Subiection to God, whereby man was bound to performe obedience to the commandements of God: which were two. The one was concerning the two trees: the other, the obseruation of the Sabbath.

Gods

Gods commandement concerning the trees, was ordained to make examination, and triall of mans obedience. It consisteth of two parts: the first, is the giuing of the tree of life, that as a figure, it might confirme to man his perpetual abode in the garden of Heden, if still hee persisted in his obedience. Reue. 2. 7. *To him that ouercometh, will I giue to eat of the tree of life, which is in the midst of Paradise of God.* Pro. 3. 18. *She is a tree of life to them which lay hold on her: and blessed is he that retaineth her.* The second, is the prohibition to eate of the tree of the knowledge of good and euill, together with a commination of temporall and eternall death, after the transgression of this commandement, Gen. 2. 17. *Of the tree of the knowledge of good and euill, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt dye the death.* This was a signe of death, and had his name of the euent, because the obseruation thereof would haue brought perpetuall happines, as the violation gaue experience of euill, that is, of all miserie, namely of punishment, and of guiltinesse of sinne.

Gods commandement concerning the obseruation of the Sabbath, is that, by which God ordained the sanctification of the Sabbath. Gen. 2. 3. *God blessed the seventh day, and sanctified it.*

V. His calling, which is his seruice of God, in the obseruation of his commandements, and the dressing of the garden of Heden. Pro. *God made all things for himself.* Gen. 2. 15. *He placed him in the garden of Eden, to dresse & keep it.*

VI. His diet was the hearbes of the earth, and fruit of euery tree, except the tree of the knowledge of good and euill. Gen. 1. 29. *And God said, Behold, I haue giuen vnto you euery hearb bearing seede, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seed, that shall be to you for meate.* and chap. 3. 17. *But of the tree of knowledge of good and euill, thou shalt not eat.*

VII. His free choice, both to will, and performe the commandement concerning the two trees, and also to neglect and violate the same. Whereby wee see that our first parents were indeede created perfect, but mutable: for so it pleased God to prepare a way to the execution of his decree.

CHAP. 10.

Of sinne and the fall of Angels.

THe fall, is a reuolting of the reasonable creature from obedience to sinne.

Sinne, is the corruption, or rather deprivation of the first integritie. More plainly, it is a falling or turning from God, binding the offendour by the course of Gods iustice, to vndergoe the punishment.

Here a doubt may bee moued, whether sinne be a thing existing, or not. The answer is this: Of things which are, some are positive, other priuatiues. Things positive, are all substances together with those their properties, effects, inclinations, and affections, which the Lord hath created and imprinted

in their natures. That thing is called priuative which graunteth or presupposeth the absence of some such thing, as ought to bee in a thing. Such a thing is sinne, the which properly and of it selfe is not any thing created, and existing; but rather the absence of that good which ought to bee in the creature.

Sinne hath two parts: A defect, or impotencie; and is a confusion or disturbance of all the powers and actions of the creature.

Impotencie is nothing els, but the very want or losse of that good, which God hath ingrafted in the nature of his creature.

The fall was effected on this manner. First, God created his reasonable creatures good: indeede, but withall changeable, as we haue shewed before. For to bee vchangeably good, is proper to God alone. Secondly, God tried their obedience in those things about which they were conuersant. Deut. 13. 13. *Thou shalt not hearken to the wordes of the Prophet, or vnto that dreamer of dreames: for the Lord your God proueth you, to know whether you loue the Lord your God, with all your hearts, and with all your soule.* Thirdly, in this triall God doth not assist them with new grace to stand, but for iust causes forsaketh the. Lastly, after God hath forsaken them, and left them to themselves, they fall quite from God: no otherwise, then when a man slaying vp a staffe from the ground, it standeth vpright: but if he neuer so little withdraw his hand, it falleth of it selfe.

The fall, is of man, and Angels.

The fall of Angels, is that, by which the vnderstanding, pointing at a more excellent estate, and of it owne accord approuing the same, together with the will making especiall choice thereof, they, albeit they might freely by their integritie, haue chosen the contrarie, were the sole instruments of their fall from God. 2. Pet. 2. 4. *If God spared not the Angels which sinned, but cast them downe into a hell, and deliuered them into chaines of darknesse, to be kept vnto damnation, &c.* Iude 6. *The Angels which kept not their first estate, but left their owne habitation, bee hath reserved in everlasting chaines, &c.* Ioh 8. 44. *He was a murderer from the beginning, and continued not in the truth: for there is no truth in him.*

In the fall of Angels, consider: First, their corruption; arising from their fall, which is the deprauation of their nature; and is either that fearefull malice and hatred, by which they set themselves against God, or their insatiable desire to destroy mankind; to the effecting whereof, they neglect neither force nor fraud. 1. Ioh 3. 8. *He that committeth sinne, is of the diuell, because the diuell sinned from the beginning. For this cause shall the Sonne of God reuealed, to dissolue the workes of the diuell.* 1. Pet. 5. 8. *Your aduersarie the diuell goeth about, like a roaring lyon, seeking whom he may deuoure.* Ephe. 6. 12. *You strue not against flesh and blood, but against Principalties, an powers, and worldly gouernours, the princes of darknesse of this world, against spirituall wickednesse, which are in secret celestiall things.*

II. Their degree, and diuersitie: for of these Angels, one is chiefe, and the rest attendants. The chiefe is Beelzebub, prince of the rest of the diuels and the world, farre aboue them all in malice. Matth. 23. 41. *Away from me ye cursed, into everlasting fire, prepared for the diuell and his angels.* 2. Cor. 4. 4. *Whose mindes the god of this world hath blinded.* Reuel. 12. 7. *And there was warre in heauen, Michael and his Angels fought with the dragon, and the dragon and his angels fought.*

Ministring angels, are such as waite vpon the diuell, in accomplishing his wickednesse.

III. Their punishment. God, after their fall, gaue them ouer to perpetuall torments, without any hope of pardon. Iude ver. 6. 2. Pet. 2. 4. *God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chains of darkness, to be kept vnto damnation.* This he did: first, to admonish men, what great punishment they deserued. Secondly, to shew, that grievous finnes must more grievously be punished.

The fall of Angels was the more grievous, because both their nature was more able to resist, and the diuell was the first founder of sinne.

Their punishment is easier, or more grievous.

Their easier punishment is double. The first, is their deiection from heauen. 2. Pet. 2. 4. *God cast the Angels that sinned into hell.* The second is the abridging and limitation of their power. Job. 1. 12. *The Lord said vnto Satan, Behold, all that he hath is in thine hand, onely vpon him lay not thine hand.*

The more grievous paine, is that torment in the deepe, which is endlesse and infinite, in time and measure. Luk. 8. 31. *And they besought him, that he would not commaund them to goe downe into the deepe.*

CHAP. II.

Of mans fall, and disobedience.

Adams fall, was his willing reuolting to disobedience by eating the forbidden fruite. In Adams fall, wee may note the manner, greames, and fruite of it.

I. The manner of Adams fall, was on this sort. First, the diuell, hauing immediatly before fallen himselfe, insinuateth vnto our first parents, that both the punishment for eating the forbidden fruite was vncertaine, and that God was not true in his word vnto them. Secondly, by this his legerdeman, he blinded the eyes of their vnderstanding. Thirdly, being thus blinded, they begin to distrust God, and to doubt of Gods fauour. Fourthly, they thus doubting, are moued to behold the forbidden fruite. Fifthly, they no sooner see the beautie thereof, but they desire it. Sixtly that they may satisfie their desire, they eat of the fruite, which by the hands of the woman, was taken from the tree: by which act they became utterly disloyall to God. Gen. 3. 1, 2, 3, 4, 5, 6, 7, 8.

Thus.

Thus without constraint, they willingly fall from their integritie, God vpon iust causes leauing them to themselves, and freely suffering them to fall. For wee must not thinke, that mans fall was either by chance, or God not knowing it, or barely winking at it, or by his bare permission, or against his will: but rather miraculously, not without the will of God, but yet without all approbation of it.

II. The greatnes of this transgression must bee esteemed, not by the externall object, or the baseness of an apple, but by the offence it containeth against Gods maiestie. This offence appeareth by many trespasses committed in that action. The first, is doubting of Gods worde. 2. Want of faith. For they beleue not Gods threatning, (*but be day ye eat thereof, you shall dye the death.*) But being bewitched with the diuels promise, (*ye shall be like gods*) they cease to feare Gods punishment, and are inflamed with a desire of greater dignitie. 3. Their curiositie, in forsaking Gods word, and seeking other wisdom. 4. Their pride, in seeking to magnifie themselves, and to become like God. 5. Contempt of God, in transgressing his commandements against their owne conscience. 6. In that they preterge the diuell before God. 7. Ingratitude, who, in as much as in them lyeth, expell Gods spirit dwelling in them, and despise that blessed vnion. 8. They murder both themselves and their progenie.

III. The fruit or effects. Out of this corrupt estate of our first parents, arose the estate of infidelitie or vbeleefe, whereby God hath included all men vnder sinne, that he might manifest his mercie in the saluation of some, and his iustice in condemnation of others. Rom. 11. 32. *God hath shut up all men in vbeleefe, that he might haue mercie on all.* Gal. 3. 22. *The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleene.*

In this estate, we must consider sinne, and the punishment of sinne. Sinne is threefold.

The first, is the participation of Adams both *transgression* and *guiltinesse*: whereby in his sinne, all his posteritie sinned. Rom. 5. 12. *As by one man sinne entred into the world, and by sinne death: so death entred vpon all men, in that all men haue sinned.* The reason of this is readie. Adam was not then a priuate man, but represented all mankind, and therefore looke what good hee receiued from God, or euill elsewhere, both were common to others with him. 1. Cor. 15. 22. *As in Adam all men dye, so in Christ all men rise againe.*

Again, when Adam offended, his posteritie was in his loynes, from whom they should, by the course of nature, issue: and therefore take part of the guiltinesse with him. Hebr. 7. 9, 10. *And to say as the thing is, Levi &c. payed tribute to Melchisedec: for he was yet in the loynes of his father Abraham, when Melchisedec met him.*

CHAP. 12.

Of originall sinne.

OVt of the former transgression ariseth another, namely originall sinne, which is corruption ingendred in our first conception, whereby every facultie of soule and bodie is prone and disposed to euill. Psalme 51. 1. *I was borne in iniquitie, and in sinne hath my mother conceived me.* Gen. 6. 5. *Titus 3. 3. We our selues were in times past vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, lining in malitiousnes and enuie, hateful, and hating one another.* Heb. 12. 1. *Let vs cast away every thing that presseth downe, and the sinne that haugeth so fast on.*

By this, we see that sinne is not a corruption of mans substance, but onely of faculties: otherwise neither could mens soules bee immortall, nor Christ take vpon him mans nature.

All Adams posteritie is equally partaker of this corruption: the reason why it sheweth not it self equally in al, is because some haue the spirit of sanctification, some the spirit, onely to bridle corruption, some neither.

The propagation of sinne, from the parents to the children, is either because the soule is infected by the contagion of the bodie, as a good ornament by a filthy vessell; or because God, in the very moment of creation and infusion of soules into infants, dooth vterly forsake them. For as Adam receiued the image of God, both for himselfe and others: so did hee lose it from himselfe and others.

But whereas the propagation of sinne is as a common fire in a towne, men are not so much to search how it came, as to bee carefull how to extinguish it.

That we may the better know originall sinne in the seuerall faculties of mans nature, three circumstances must be considered:

1. How much of Gods image we yet retaine. 2. How much sinne man receiued from Adam. 3. The increase thereof afterward.

I. In the minde. The remnant of Gods image, is certaine notions concerning good and euill: as, that there is a God, and that the same God punisheth transgressions: that there is an euerlasting life: that wee must reuerence our superiours, &c. not haime our neighbours. But euen these notions, they are both generall and corrupt, and haue none otherwise, but to bereaue man of all excuse before Gods iudgment seat. Rom. 1. 19, 20. *That which may be knowne concerning God, is manifest in them: for God hath shewed it vnto the. For the invisible things of him that is his eternall power & Godhead, are seene by the creation of the world, being considered in his works, so that they should be without excuse.*

Mens mindes receiued from Adam: 1. Ignorance, namely, a want, or rather a deprivation of knowledge in the thinges of God, whether they concerne his

his sincere worship, or eternall happinesse. 1. Cor. 2. 14. *The naturall man perceiveth not the things of the spirit of God, for they are foolishnes unto him, neither can he know them, because they are spiritually discerned.* Rom. 8. 7. *The wisdom of the flesh is enmity with God, for it is not subject to the law of God, neither indeede can be.*

II. Impotencie, whereby the mind of it selfe is unable to vnderstand spiritual things, though they be taught. Luk. 24. 45. *Then opened he their understanding, that they might understand the Scriptures.* 2. Cor. 9. 5. *Not that we are sufficient of our selves, to think any thing as of our selves; but our sufficiency is of God.*

III. Vanitie, in that the minde thinketh falsehood truth, and truth falsehood. Eph. 4. 7. *Walk no more as other Gentiles, in the vanity of your understanding.* 1. Cor. 1. 21. *It pleased God by the foolishnes of preaching, so save those which beleene.* 23. *Wee preach Christ crucified, to the Jewes a stumbling block, but to the Grecians foolishnes.* Prou. 14. 12. *There is a way which seemeth good in the eyes of men, but the end thereof is death.*

IV. A naturall inclination onely to conceive and deuise the thing which is euill. Gen. 6. 5. *The Lord saw that the wickedness of man was great upon earth, and all the imaginations of the thoughts of the heart were onely euill continually.* Iere. 4. 22. *They are wise to doe euill, but to doe well they haue no knowledge.*

Hence it is apparant, that the originall, and as I may say, the matter of all heresies, is naturally engrafted in mans nature. This is worthe the obseruation of students in diuinitie.

The increase of sin in the vnderstanding, is 1. a reprobate sense, when God withdraweth the light of nature. Ioh. 12. 40. *He hath blinded their eyes, and hardened their hearts, lest they should see with their eyes, and vnderstand with their hearts, and I should heale them, and they be converted.* Rom. 1. 28. *As they regarded not to know God, so God deliuered them up vnto a reprobate minde, so doe those things which are not convenient.* II. The spirit of slumber, Rom. 11. 8. *God hath giuen them the spirit of slumber, &c.* III. A spirituall drunkennesse, Elay 29. 9. *They are drunken, but not with wine, they stagger, but not by strong drinke.* IV. Strong illusions. 2. The. 2. 11. *God shall send them strong illusions, and they shall beleene lyes.*

The remnant of Gods image in the conscience, is an obseruing and watchfull power, like the eye of a keeper, reserved in man, partly to reprove, partly to repress the vbridled course of his affections. Rom. 2. 15. *Which shew the effect of the law written in their hearts, their consciences also bearing witnesse, and their thoughts accusing one another or excusing.*

That which the conscience hath received of Adam, is the impurenes thereof. Titus 1. 15. *To them that are defiled and vbeleening nothing is pure, but euen their mindes and consciences are defiled.* This impuritie hath three effects: the first, is to excuse sinne; as, if a man sense God outwardly, he will excuse and cloake his inward impietie. Mark. 10. 19, 20. *Thou knowest the commandments, Thou shalt not, &c. Then he answered, and said, Master, all these things haue*

have I observed from my youth. Again, it excuseth intents not warranted in Gods word, 1. Chron. 13. 9. When they came to the busshing floor of Eldon, Vzza put forth his hand to hold the Ark, for the ox did stumble.

The second, is to accuse and terrifie for doing good: This wee may see in superstitious idolators, who are grieved when they omit to performe counterfeit and idolatrous worship to their gods. Colos. 2. 21, 22. Touch not, tast not, handle not, which all perishe with vsing, and are after the commandments and doctrines of men. Esay. 29. 13. And their feares toward me was taught them by the precepts of men.

The third, is to accuse and terrifie for sinne. Gen. 3. 7. When Josephs brethren saw that their father was dead, they said, It may be that Joseph will haue vs, and will pay vs againe all the euill, which we did vnto him: Ioh. 8. 9. And when they heard it, being accused by their owne consciences, they went out one by one. 1. Ioh. 3. 20. If our hearts condemne vs; Gods greater then our hearts. Though the conscience shall accuse a man truly, yet that will not argue any holines in it: Which appeareth, in that Adam in his inuocencie had a God, yet no accusing conscience.

Impurenesse increased in the conscience, is first such a fencelesse numbnesse, as that it can hardly accuse a man of sinne. Eph. 4. 19. Who being past feeling haue giuen themselves to wantonnes; to worke all vnicleanes, euen with greedines: 1. Tim. 4. 2. Having their consciences burned with an hot iron. This senselesnes springeth from a custome in sinning. 1. Sam. 23. 5. 7. Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone.

II. Some grieuous horror, and terrour of the conscience, Gen. 4. 14. Behold, thou hast cast me this day from the earth, and from thy face shall I be hid. And ver. 13. My punishment is greater, then I can endure. The Symptomes of this disease, are blasphemies, trembling of bodie, feareful dreames. Act. 24. 26. And as he disputed of righteousness, and temperance, and the iudgement to come, Felix trembled &c. Dan. 5. 9. Then the Kings countenance was changed and his thoughts troubled him, so that the signets of his loynes were loosed, and his knees smote one against the other.

In the will, the remnant of Gods image, is a free choice. First, in euery naturall action, belonging to euery liuing creature, as to nourish, to engender, to moue, to perceiue. Secondly, in euery humane action, that is, such as belong to all men; and therefore man hath freewill in outward actions, whether they concerne manners, a familie, or the common wealth, albeit both in the choice and refusal of them it be very weake. Rom. 7. 14. The Gentiles which haue not sublan, by nature doe those things which are of the law.

The will receiued. I. An impotencie, whereby it cannot will, or so much as lust after what, which is indeede good, that is, which may please and bee acceptable to God. 1. Cor. 2. 14. The naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him: neither can he know them, because

cause they are spiritually discerned. Rom. 5. 6. Christ, when was were yet of no strength, at his time died for the ungodly. 2. Tim. 2. 26. Phil. 2. 13. It is God which worketh in you both the will and the deeds, even of his good pleasure.

I. I. An inward rebellion, whereby it utterly abhorreth that which is good, desiring and willing that alone which is euill.

By this it appeareth, that the will is no agent, but a meere patient in the first act of conuersion to God, and that by it selfe it can neither begin that conuersion, or any other inward and sound obedience due to Gods law.

That which the affections receiue, is a disorder, by which they therefore are not well affected, because they eschew that which is good, and pursue that which is euill. Galat. 5. 24. *They that are Christs, haue crucified the flesh with the affections and lusts thereof.* Rom. 1. 26. *Therefore God gaue them over to filthy lusts.* 1. King. 22. 8. *The king of Israel said vnto Iehosaphat, yet is there one of whom thou maist take counsell, but him I hate, &c.* and 21. 4. *Therefore Ahab came home to his house discontented and angry for the word which Naboth spake vnto him, and he laid him selfe on his bed, turning away his face lest he should eate meate.*

That which the bodie hath receiued, is **I.** fitnes to begin sinne: This doth the bodie in transporting all objects and occasions of sinne to the soule. Gen. 3. 6. *The woman seeing that the tree was good for meate, and pleasant to the eyes, &c.ooke of the fruite thereof, and did eate.* **II.** A fitnes to execute sinne, so soone as the heart hath begun it. Rom. 6. *Neither giue your members as weapons of iniustice to sinne.* and ver. 19. *As you haue giuen your members as serants to vncleannesse and iniquitie, so commit iniquitie, &c.*

CHAP. 13.

Of actual sinne.

After originall sinne in Adams posteritie, actual transgression taketh place. It is either inward or outward. Inward, is of the minde, will, and affections.

The actual sinne of the minde, is the euill thought or intent thereof, contrary to Gods law, Examples of euill thoughts: God (the onely knower of the heart) hath in diuers places set downe in his word. **I.** That there is no God, Psal. 10. 4. *The wicked is so proud, that he forgeth not for God, he thinketh alwaies there is no God.* Psal. 14. 1. *The foole saith in his heart, there is no God.* **II.** That there is neither prouidence nor presence of God in the world. Psal. 10. 1. *He hath said in his heart, God hath forgotten: he hideth away his face and will neuer see me.* 13. *Wherefore doth the wicked contemne God? he saith in his heart, whom wilt not regard.* **III.** It imagineth safegard to it selfe from al perils. Psal. 10. 6. *He saith in his heart, I shall neuer be moued nor be in daunger.* Reuel. 18. 7. *She saith*

saith in her heart, I sit being a Queene, and am no widow; and shall see no mourning. III. It esteemeth it selfe more excellent then other. Apoc. 18. 7. I sit as a Queene. Luk. 18. 11. The Pharisee standing thus, praiued to himselfe; I thank thee, O God, that I am not as other men, extortioners, vnjust, adulterers, nor yet as this Publican. ver. 12. I fast twice in the weeke, and giue tithes of all my possessions. V. That the Gospell of Gods kingdom is mere foolishnes. 1 Cor. 2. 14. The naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him. VI. To thinke vncharitably and maliciously of such as serue God sincerely. Math. 23. 24. When the Pharisees heard this, they said, he causeth not out diuels but by the prince of diuels. Psalm. 74. 2. They sayd in their hearts, Let vs destroy them altogether. VII. To thinke the day of death farre off. Esay 28. 15. Ye haue said, We haue made a covenant with death, and with hell we are at agreement, though a scourge passe ouer and passe through, it shall not come vs. VIII. That the paines of hell may be eschewed, in the place before mentioned, they say, With hell haue we made agreement. IX. That God will deferre his both particular and last generall comming to iudgement. Luk. 12. 19. I will say vnto my soule, soule thou hast much goods laid vp for many yeares, and ver. 45. If that seruant say in his heart, my master will deferre his comming, &c.

Many carnall men pretend their good meaning: but when God openeth their eies, they shal see these rebellious thoughts rising in their minds, as sparkles out of a chimney.

The actuall sinne of Both will and affections, is euery wicked motion, inclination, and desire. Gal. 5. The flesh lusteth against the spirit.

An actuall outward sinne, is that, to the committing whereof, the members of the bodie doe, together with the faculties of the soule, concur. Such finnes as these are infinite. Psalm. 40. 12. Innumerable troubles haue compassed me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are more in number then the haire of mine head.

Actuall sinne, is of omission or commission: Againe, both these are in words or deedes.

In the sinne of commission, obserue these two points. The degrees in committing a sinne, and the differences of finnes committed.

The degrees, are in number foure. Iames 1. 14, 15. Every man is tempted, when hee is drawne away by his owne concupiscence, and is enticed: Then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

The first degree, is temptation, whereby man is allured to sinne. This doeth Satan by offering to the mind that which is euill. Ioh. 13. 2. The diuell had now put into the heart of Iudas, Icarior Simonis saine to betray him. Act. 5. 3. Peter said to Ananias, Why hath Satan filled thine heart that thou shouldst lye &c. 1. Chr. 21. 1. And Satan stood vp against Israel, and provoked Dauid to number Israel. This also is effected vpon occasion of some externall object, which

the:

the senses perceive. *Iohn 9. 1. I have made a conent with mine eyes, by whom should I look upon a man?*

Tentation hath two parts: abstraction, and inelication.

Abstraction, is the first cogitation of committing sinne, whereby the minde is withdrawn from Gods service, to the which it should be alwaies readie prest. *Luk. chap. 10. vers. 27. Then he said unto the Lords by Gods will all thy beere, and all thy soule, with all thy strength.*

Inelication, is that whereby an euill thought conceived, and for a time retained in the minde by delighting the will and affections, doth, as it were, lay a bayt for them to draw them to consent.

The second degree, is conception, which is nothing els but a consent and resolution to commit sinne. *Psal. 7. vers. 14. He shall transaile with wickednesse, he hath conceived mischief, but he shall bring forth a lye.*

The third degree, is the birth of sinne, namely, the committing of sinne, by the assistance both of the faculties of the soule, and the powers of the bodie.

The fourth degree, is perfection, when sinne being by custome perfect, and, as it were ripe, the sinner reapeth death, that is, damnation.

This appeareth in the example of Pharaoh: wherefore custome in any sinne is fearefull.

Sinne actually committed hath five differences.

First, to consent with an offendour, and not actually to commit sinne. *Eph. 5. 11. Have no fellowship with the unfruitfull works of darkness, but reprove them rather.* This is done three manner of waies.

I. When as a man in iudgement somewhat alloweth the sinne of another. *Numb. 25. 6. 10. Moses and Aaron gathered the congregation together before the rock, and Moses said unto them, Here was ye rebels: shall we bring you water out of the rock? vers. 12. The Lord spake to Moses and Aaron, because ye have not, to sanctifie me in the presence of the children of Israel into the land which I have given them.*

II. When the heart approueth in affection and consent. Hither may wee referre both the Ministers and the Magistrates concealing and winking at offences. *1 Sam. 2. 23. Elie said, Why doe ye such things? for of all this people I beare euill of you. Doe no more my sonnes, &c.* Now that Elies will agreeeth with his sonnes sinnes, it is manifest, *vers. 29. Then honourst thy children a-boue me.*

III. Indecore, by counsell, presence, enticement. *Rom. 1. 31. They doe not onely doe the same, but also fauour them that doe them. Mark. 6. 25. 26. She said unto her mother, Whom shall I ask: and she said, Iohn Baptistes head, &c. Act. 21. 20. When the blood of thy Martyr Stephen was shed, I also stood by, and consented unto his death, and kept the clothes of them that slew him.*

The second difference, is to sinne ignorantly, as when a man doth not expressly and distinctly know whether that which he doth, be a sinne or not, or if he knew it, did not acknowledge and make it. *1 Tim. 1. 23. I before was a blasphemer,*

persecuter, and a persecuter, and an oppressor: but I was retained to mercy, for I did it ignorantly through unbeliefe. Numb. 35. 22, 23, 24. If he pushed him vnadvisedly and not of hatred, or cast vpon him any thing without laying of waite, or any stone (whereby hee might be slaine) and saw him not, or caused it to fall vpon him, and he die, and was not his enemy, neither sought him any harme: Then the congregation shall iudge betweene the slayer and the auenger of blood, according to these lawes. 1. Cor. 4. 4. I knowe nothing by my selfe, yet am I not thereby iustified. Psal. 19. 13. Cleanse me from my secret sinnes.

The third difference, is to sinne vpon knowledge, but of infirmities, as when a mā fearing some imminent danger, or amazed at the horrour of death, doth against his knowledge denie that truth, which otherwise hee would acknowledge and embrace. Such was Peters fall, arising from the ouermuch rashnes of the minde, mingled with some feare.

Thus all men offend, when the flesh, and inordinate desires so ouerrule the will and euery good endeouour, that they may prouoke man to that, which hee from his heart detesteth. Rom. 7. 19. I do not the thing which I would, but the euill which I would not, that doe I.

The fourth difference, is presumptuous sinning vpon knowledg. Psa. 19. 13. Keepe thy seruant from presumptuous sinnes: let them not raigne ouer me. Hitherto belongeth, I. euery sinne committed with an high hande; that is, in some contempt of God. Numb. 15. 30. The person that doth presumptuously, &c. shalbe cut off from amongst his people: because he hath despised the word of the Lord, and hath broken his commandment. II. Presumption of Gods mercie in doing euill. Eccles. 8. 11. Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill. Rom. 2. 4. Despisest thou the riches of his bountifulnesse, &c. not knowing that the bountifulnesse of God is such that hee is ready to repentance, &c.

The fift difference, is to sinne vpon knowledge and set malice against God, and to this is the sinne against the holy Ghost referred.

CHAP. 14.

Of the punishment of sinne.

Hitherto we haue intreated of sinne, wherewith all mankind is infected: in the next place succedeth the punishment of sinne, which is threefolde.

The first is in this life, and that diuerse waies. The first concerneth the bodie, either in the prouision with trouble for the things of this life, Gen. 3. 17. Or a pronenesse to disease, Math 9. 2. See vs be of good comfort, thy sinns be forgiven thee. Ioh. 5. 14. Beholde, thou art made whole, sinne no more, least a worse thing fall vpon thee. Deut. 28. 21, 22. The Lord shall make the pestilence cleane vnto thee, and thou shalt be consumed from the land, &c. Or shame of nakednes, Gen.

Gen. 3. 7. Or in womens paines in childbirth. Gen. 3. 16. *Vnto the woman hee said, I will greatly increase thy sorrowes, and conceptions: in sorrowes shalt thou bring forth children.*

II. The soule is punished with trembling of conscience, care, trouble, hardnesse of heart, and madnesse. Deut. 28. 28. *The Lord shall smite thee with madnesse, and with blindness, and with a stonying of heart.*

III. The whole man is punished, I. with fearful subiection to the regiment of Satan. Col. 1. 13. *Which freed vs from the power of darknesse, and translated vs into the kingdom of his beloved Son, Heb. 2. 14. He also himselfe took part with them; that he might destroy through death, him that had power of death, that is, the deuill* II. A separation from the fellowship of God, and trembling at his presence. Eph. 4. 18. *Having their cogitation darkened, and being strangers from the life of God.* Gen. 3. 10. *I heard thy voice in the garden, and was afraid, because I was naked, therefore I hid my selfe.* III. Vpon a mans goods,

diuers calamities and dammages. Deut. 28. 29. *Then shalt thou be oppressed with wrong, and be pauled, and no man shall succour thee,* &c. to the end of the chapter. To this place may be referred distinction of Lordships: & of this cometh a care to enlarge them, and bargaining with all maner of ciuil seruitudes.

IV. The losse of that Lordly authoritie, which man had over all creatures; also their vanitie, which is not onely a weakening, but also a corrupting of that excellencie of the vertues & powers which God at the first put into them. Rom. 8. 20, 21. *The creature is subiect to vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope, &c.* V. In a mans name, infamie and ignominie sometimes after his death. Ierem. 24. 9.

The second, is at the last gaspe, namely death, or a change like vnto death. Rom. 6. 23. *The wages of sinne is death.*

The third is, after this life, euen eternall destruction from Gods presence, & his exceeding glorie. 2 Thess. 1. 9. *Who shall be punished with everlasting perdition, from the presence of God, and the glorie of his power.*

CHAP. 19. HO

Of Election, and of Iesus Christ the foundation thereof.

PRedestination hath two parts; Election and Reprobation, 1. Thess. 5. 9. *God hath not appointed vs to wrath, but to obtaine saluation by the means of our Lord Iesus Christ.*

Election, is Gods decree, whereby on his owne free will, he hath ordained certaine men to saluation, to the praise of the glorie of his grace. Eph. 1. 4. 5. 6. *He hath chosen vs in him, before the foundation of the world, according to the good pleasure of his will, to the praise of the glory of his grace.*

This decree, is that booke of life, wherein are written the names of the Elect. Reuel. 20. 12. *Another booke was opened, which is the booke of life, and*

the dead were iudged of those things, that were written in the booke, according to their works. 2. Tim. 2. 19. The foundation of God remaineth sure, and hath this scale, The Lord knoweth who are his.

The execution of this decree, is an action, by which God, euen as he purposed with himselfe, worketh all those things, which he decreed for the saluation of the elect. For they whome God elected to this end, that they should inherit eternall life, were also elected to those subordinate meanes, whereby, as by steps, they might attaine this end, and without which, it were impossible to obtaine it. Rom. 8. 29. 30. *Those which he knew before, he also predestinate to be made like to the image of his Son, that hee might be the first borne amongst manie brethren: Moreover, whom he predestinate, them hee called, whom he called, them hee iustified, and whom hee iustified, them also hee glorified.*

There appertaine three things to the execution of this decree. First, the foundation, Secondlie, the meanes. Thirdly, the degrees.

The foundation is Christ Iesur, called of his Father from all eternities, to performe the office of the Mediator, that in him, all those which should be salueed, might be chosen. Heb. 5. 5. *Christ took not to himselfe this honour, so hee made the high Priest, but hee that said vnto him, Thou art my Sonne, this day begate I thee, gaue it him, &c. Esa. 42. 1. Beholds my seruant: I will stay vpon him, mine elect, in whom my soule delighteth: I haue put my spirit vpon him, hee shall bring forth iudgement to the Gentiles. Eph. 1. 4. Hee hath chosen vs in him, meaning Christ.*

Question. How can Christ be subordinate vnto Gods election, seeing hee together with the Father decreed all things? *Answer.* Christ as he is Mediator, is not subordinate to the verie decree it selfe of election, but to the execution thereof only. 1. Pet. 1. 20. *Christ was ordained before the foundation of the world.* Augustine in his booke of the predestination of the Saints, chap. 5. *Christ was predestinate that he might be our head.*

In Christ we must especially obserue two things, his Incarnation, & his Office. To the working of his Incarnation, concur: First, both his Natures. Secondly, their Vnion. Thirdly, their distinction.

Christs first Nature, is the Godhead, in as much as it belongeth to the Son, whereby he is God. Phil. 2. 6. *who being in the forme of God, thought it no robbery to be equall with God. Ioh. 1. 1. In the beginning was the Word, and the Word was with God, and that word was God.*

It was requisite for the Mediatour to be God; I. That he might the better sustaine that great miserie, wherewith mankind was overwhelmed; the greatnesse whereof, these foure things declare: I. The grievousnesse of sinne, wherewith Gods maiestie was infinitely offended. II. Gods infinite anger against this sinne. III. The fearfull power of death. IV. The diuels tyrannie, who is prince of this worlde. II. That hee might make his humane nature both of plentifull merite, and also of sufficient efficacie, for the work of mans redemption. III. That hee might insill into all the elect eternall life, and

holinesse. Esa. 43. 12. *I am the Lord, and there is none besides me a Sanctuar, I have declared, and I have saved, and I have showed; when there was no strange god among you: therefore ye are my witnesses saith the Lord, that I am God.*

I say, the Godhead, in as much as it is the Godhead of the Sonne, is Christes diuine Nature: not as it is the Godhead of the Father, or the holy Ghost, for it is the office of the Sonne, to haue the administration of euery outward action of the Trinitie, from the Father to the holie Ghost. 1. Cor. 6. 8. And he being by nature the son of the Father, bestoweth this priuiledge on those that beleue, that they are the Sonnes of God by adoption. Ioh. chap. 1. verse 12. *As many as receiued him, to them hee gave to bee the Sonnes of God.*

If either the Father or the holy Ghost, should haue been incarnate, the title of Sonne should haue been giuen to one of them, who was not the sonne by eternall generation; and so there should be moe sonnes then one.

Christes other nature, is his humanitie, whereby he, the Mediatour, is very man. 1. Tim. 2. 5. *One God, and one Mediator betweene God and man, the man Christ Iesus.*

It was necessarie that Christ should be man, First that God might be pacified in that nature, wherein he was offended. Secondlie, that he might vndergo punishment due to sinne, the which the Godhead could not, being voide and free from all passion.

Furthermore, Christ, as he is man, is like vnto vs in all things, sinne onely excepted. Heb. 2. 17. *In all things he is become like to be made like vnto his brethren.* 1. Cor. 15. 4.

Christ therefore is a perfect man, consisting of an essentiall and true soule & bodie, whereunto are ioyned such faculties and properties, as are essentiall vnto both. In his soule, is vnderstanding, memorie, will, and such like: in his bodie, length, breadth, and thiknesse: yea, it is comprehended in one onely place, visible, subiect to feeling, neither is there anything wanting in him, which may either adorne or make for the being of mans nature.

Againe, Christ in his humanitie, was subiect to the infirmities of mans nature, which are these: I. to be tempted. Matth. 4. 1. *Iesus was caried by the spirit into the desert, to be tempted of the Diuell.* II. To feare. Heb. 5. 7. *Who in the dayes of his flesh did offer up prayers and supplications with strong crying and teares, vnto him that was able to save him from death, and was also heard in that which he feared.* III. To be angrie. Mark. 3. 5. *Then he looked round about on them angrie, mourning also for the hardnesse of their heartes, and saide vnto the man, Stretch forth thine hands.* IV. Forgetfulnesse of his office imposed vpon him, by reason of the agonie astonishing his senses. Matth. chap. 26. vers. 39. *Hee went a little further, and fell on his face, and prayed, saying, O Father, if it be possible, let this cup passe from me: neuerthelesse, not as I wil, but as thou wilt.*

We must hold these things concerning Christes infirmities; I. They were such

such qualities, as did onlie affect his humane nature, and not at all constitute the same: and therefore might be left of Christ. II. They were such as were common to all men; as to thirst, to be wearie, and to die: and not personall, as are agues, consumptions, the leprosie, blindnesse, &c. III. He was subiect to these infirmities, not by necessitie of his humane nature, but by his freewill and pleasure, pitying mankind: therefore in him, such infirmities were not the punishment of his owne sin, as they are in vs, but rather part of that his humiliation which he did willingly vndergoe for our sakes.

CHAPTER 10.

Of the Vniou of the two Natures in Christ.

NOW followeth the Vniou of the two Natures in Christ, which especially concerneth his Mediation; for by it his huminite did suffer death vpon the crosse in such sort, as he could neither bee overcome, nor perpetuallie overwhelmed by it. Three things belong to this vniou of Natures.

I. Conception, by which his humane nature was by the woonderfull power and operation of God, both immediately, that is, without mans help, and miraculousslie framed of the substance of the Virgin Marie. Luke 1. 35. *The holie Ghost shall come vpon thee, and the power of the most High shall ouershadow thee.*

The holie Ghost cannot be said to be the father of Christ, because he did minister no matter to the making of the huminite, but did only fashion & frame it of the substance of the Virgin Marie.

II. Sanctification, whereby the same humane nature was purified, that is, altogether seuered by the power of the holie Ghost, from the least staine of sinne, to the end that it might be holie & be made fit to die for others. Luk. 1. 35. *This holy thing which shall be borne of thee, shall be called the Son of God.* 1. Pet. 3. 18. *Christ hath once suffered for sinnes, the just for the vniust.* 1. Pet. 2. 21. *Who did not sinne; neither was there guile found in his mouth.*

III. Assumption, whereby the Word, that is, the seconde person in Trinitie, tooke vpon him flesh, and the seed of Abraham; namely that his humane Nature, to the ende that it being destitute of a proper and personall subsistence, might in the person of the Word obtaine it: subsisting, and, as it were, being supported of the Word for euer. Iohn 1. 14. *That Word was made flesh.* Hebr. chap. 2. verse 16. *He took vpon him the nature of Angels; but the seed of Abraham.*

In the Assumption, we haue three things to consider: I. The difference of the two natures in Christ. For the diuine nature, as it is limited to the person of the Sonne is perfect and actually subsisting in it selfe: the other not. II. The manner of vniou. The person of the Sonne did by assuming the humane Na-

ture, create it, and by creating, assume it. III. The product of the Vnion. Whole Christ, God and man, was not made a new person of the two natures, as of partes compounding a new thing; but remained still the same person. Nowe whereas the ancient Fathers termed Christ a *compounded person*, wee must vnderstand them not properly, but by proportion. For as the partes are vnited in the whole, so these two natures do concur together in one person, which is the Sonne of God.

By this we may see, that Christ is one only Sonne of God, not two; yet in two respectes is he one. As he is the eternall Word, hee is by nature the Son of the Father. As he is man, the same Sonne also, yet not by nature or by adoption, but only by personall vnion. Luke 1. verse 35. *Matth. 3. 17. This is my beloved Son, &c.*

The phrase in Scripture agreeing to this Vnion, is the *communion of properties*, concerning which, observe two rules.

I. Of those things, which are spoken or attributed to Christ, some are only vnderstood of his diuine nature. As that Ioh. 8. 58. *Before Abraham was, I am.* And that Coloss. 1. 15. *Who is the image of the invisible God, the first borne of euery creature.* Some againe agree onelie to his humanitie, as borne, suffered, dead, buried, &c. Luke 2. 52. *And Iesus increased in wisdom and stature, and in fauour with God and man.* Lastlie, other things are vnderstood, only of both natures vnited together. As Matth. 17. 5. *This is my beloved Son, in whom only I am well pleased, heare him.* Ephe. 1. 22. *He hath made (which all things vnder his feet, and hath appointed him ouer all things to be the head to the Church.*

II. Some things are spoken of Christ, as he is God, which must be interpreted according to his humane nature. Act. 20. 28. *To feede the Church of God, which is Christ, which hee (according to his manhood) hath purchased with his own blood.* 1 Cor. 2. 8. *If they had knowen this, they would neuer haue crucified the Lord of glorie.* Contrarily, some things are mentioned of Christ, as hee is man, which onelie are vnderstood of his diuine nature. Ioh. 3. 13. *No man ascended up to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.* This is spoken of his manhood, whereas we must vnderstand, that onelie his Deitie came down from heauen. Ioh. 6. 62. *What if ye should see the Sonne of man (vz. Christes humane nature) ascend up where hee (vz. his Deitie) was before.*

Lastlie, by reason of this Vnion, Christ, as he is man, is exalted aboue euery name; yea, he is adored, and hath such a great (though not infinite) measure of gifts, as far surpasses the gifts of all Saintes and Angels. Ephe. 1. 21. *And set him at his right hand in heavenly places, farre aboue all principallities, and power, and might, and dominion, and euery name that is named, not in this world onlie, but in that also that is to come.* Heb. 1. 6. *When he bringeth his first begotten Son into the world, he saith, And let all the Angels of God worship him.* Col. 2. 3. *In whom all the treasures of wisdom and knowledge are hidden.* Philip. 2. 9. 10.

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Therefore God exalted him on his, and gave him a name above all names; that as the name of Iesus, every knee should bow (namely, worship, & be subiect unto him) both of things in heaven, and things in earth, and things under the earth.

CHAP. 17.

Of the distinction of both Natures.

THe distinction of both Natures is that, whereby they, with their properties and effectes, remaine, without composition, mingling, or confusion, distinct. Ioh. 10. 17. 18. *Therefore doth my Father love me, because I lay down my life, that I might take it againe. No man taketh it from me, but I lay it down of my self. I have power to lay it down, and have power to take it againe.* Ioh. 17. 3. 1. 3. 2. *Now is the Son of man glorified, & God is glorified in him. If God be glorified in him, God shall also glorify him in himselfe.* Here we may observe, that there is one will in Christ, as God; another, as man. Matth. 26. 39. *Not as I will, but as thou wilt.* This also approoveth that sentence of the Chalcedon Creede: *We confesse, that one and the same Christ Iesus, both Sonne, Lord, and only begotten, is knowne and preached to be in two natures without confusion, without distinction, or separation.*

Laillie, hereby it is manifest, that Christ, when he became that which he was not (namely man) continued still that which he was (very God.)

CHAP. 18.

Of Christ's Nativity and Office.

THus much concerning Christs incarnation, the cleere declaration thereof was by his Nativitie.

The nativitie of Christ, is that whereby *Mary* a Virgin, did after the course of nature, & the custome of women, bring forth Christ that Word of the father, & the Son of David; so that those are much deceived, which are of opinion that Christ, after a miraculous manner, came into the world, the wombe of the Virgin being shut. Luk. 2. 2. *Every man child which first openeth the wombe, shall be called holy to the Lord.* The which place of scripture is applied to *Marie* & our Saviour Christ. Hence is it, that the Virgin *Marie* is said (in *Scripture*) to bring forth God, albeit she is not any way mother of the Godhead. For Christ as hee is God, is without mother, and as man without father.

It is convenient to be thought, that *Marie* continued a Virgin vntill her dying day, albeit we make not this opinion any article of our beleefe. Christ being now to depart the world, committed his mother to the tuition and custodie of his disciple *Iohn*, which it is like hee would not have done, if shee had had any children, by whom, as custome was, she might have been provided for. Iohn 19. 26. *It is likelie that shee who was with child by the*

holy Ghost, would not, after know any man. III. It is agreed of by the Church in all ages.

Christ being now borne, was circumcised the eight day, that hee might fulfill all the righteousness of the law: & being thirty yeares of age, hee was baptized, that he being publicquely and solemnly inuested into the office of his Mediatorship, might take vpon him the guilt of our sinnes. He was both circumcised and baptized, that wee might learne: I. That the whole efficacie of the Sacramentes, depend alone and wholly vpon him. II. That he was Mediatour of mankind, both before and after the Law, as also vnder grace. III. That he is the knot and bond of both covenants.

His Office followeth, to the perfect accomplishing whereof, hee was appointed of his Father, that is, he was sufficientlie furnished both with giftes and authoritie. Heb. 1.9. *Therefore God, euen thy God anointed thee with the oyle of gladnesse aboue thy fellows.* Esa. 61. 1. *The Spirit of the Lord was vpon mee, therefore he anointed mee.* Ioh. 3. 34. *God giueth him not the spirit by measure.*

If any man informe this as a reason, that Christ could not performe the Office of a Mediatour, being not the meane or middle betwixt God and man, but the partie offended, and so one of the extremes: we must know that Christ is two wayes sayd to be the middle or meane. I. Betwixt God and all men, for being both God and man, hee doth participate with both extremes. II. Betwixt God and the faithfull onely: first, according to his humanitie, whereby he receiued the spirit without measure. Secondlie, according to his diuine nature, namely, as hee is the Word. Now the Worde is *middle*, betwixt the Father and the faithfull: I. In regarde of order, because the Worde was begotten of the Father, and by it we haue accessse vnto the Father. This subordination, which is of the Sonne to the Father, is not in the diuine essence, seuerallie and distinctlie considered; but in the relation or manner of hauing the essence. And after this maner those things which are subordinate, cannot be vnequall, if they haue one and the same singular essence. II. In regard of his office, the which, being imposed on him by his Father, hee did willingly vndergo, and of his owne accord.

Christ doth exercise this office according to both natures united in one person, and according to each nature distinct one from the other. For in reconciling God and man together, the flesh performeth some things distinctlie, and the word other things distinctlie. Again, some other things are done not by the word or flesh alone, but by both together.

This office is so appropriate to Christ, that neither in whole, or in part, can it be translated to anie other. Heb. 7. 24. *This man because he endureth for euer, hath an everlasting priesthood, or a priesthood that can passe from one to another.*

Therefore Christ, as from God, hath vnder him, Emperours, Kinges, Princes, to be his Vicegerents, who therefore are called Gods. Psal. 82. 1. *But is hee in Mediator, that is, a Priest, a Prophet, and King of the Church, he hath no Vicegerent, Vicar, or Lieutenant, who, in his either Kinglie or Priestlie office, in both*

both, or but one, can be in his stead.

Christ's office is threefold, Priestlie, Prophetical, Regall. Psal. 110. 1. 2. 3.

4. Esay. 41. 1.

Christ's Priesthood, is an office of his, whereby he performed all those things to God, whereby is obtained eternall life; Heb. 5. 9. *And being consecrated, was made the author of eternall saluation, vnto all them that obey him: and is called of God an high Priest for ever after the order of Melchisedech.* Chap. 7. 24. 25. This man because he endureth for ever, hath an eternall high Priesthood, wherefore he is able also perfectly to save all them that come vnto God by him.

His Priesthood, consisteth of two partes, Satisfaction, and Intercession.

Satisfaction, is that, whereby Christ is a full propitiation to his Father, for the elect. Ioh. 33. 23. *If there bee a messenger with him, or an interpreter, one of a thousand, to declare vnto man his right conscience, then will he haue mercy vpon him, and will say, Deliver him that hee be not downe into the pit: for I haue found a reconciliation.* Rom. 3. 24. *And are iustified freely by his graces, through the redemption that is in Christ Iesus.* 26. *Whom God hath set forth to be a reconciliation through his blood.* Ioh. 1. 2. *He is a propitiation for our sinnes.*

Christ satisfied Gods anger for mans offence, according to his humanie; by performing perfect obedience to the will of God, according to his Deitie; by ministring such especiall dignitie to his perfect obedience, as was both full of merit and efficacie before God, for the saluation of the elect. Ioh. 17. 19. *For their sakes sanctifie I my selfe, that they also may be sanctified through the truth.* Act. 20. 28. *To feed the flocke of God, which hee hath purchased with his own blood.* 2. Cor. 5. 19. *God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them.*

Satisfaction, comprehendeth his passion, and fulfilling the Law.

His passion, is the first part of satisfaction, by which, he hauing vndergone the punishment of sin, satisfied Gods iustice, and appeased his anger for the sinne of the faithfull. His passion was on this manner.

• Somewhat before his death, partly feare arising from the sence of Gods wrath imminent vpon him, partly griefe possessing, as it were, each part of him, so disturbed his sacred minde, that inwardly for a while it strooke into him a strange kinde of astonishment, or rather obliuion of his dutie imposed vpon him: and outwardly • made him pray vnto his Father (if hee would) to remooue that cup from him, the which he did expresse with no small erie, manie teares, and a bloody sweate, • trickling from his body vnto the ground. But when hee came againe vnto himselfe, • hee freely yeilded himselfe vnto his Father to satisfie vpon the crosse for the transgression of man. After this his agonie was ouerpassed, • by Iudas his treacherie Christ is apprehended, and first hee is brought to Annas, after to Caiaphas, where Peter denieth him: • from Caiaphas is he led bound to Pilate, • Pilate posseth him ouer to Herode, • he transposeth him backe againe to Pilate, • who acknowledgeth his innocencie, and yet condemneth him as an offender. This innocent thus

condemned, is ^a pitifullie scourged, crowned with thornes, scoffed, spitted at, spitefully adiudged to the death of the crosse, ^a on which his hands and feet are fastened with nayles. Here stayed not his passions, but after all these ^o he became accursed to God the Father, that is, God poured vpon him, being thus innocent, such a sea of his wrath, as was equiuallent to the sinnes of the whole world. He now being vnder this curse, through the sense and feeling of this strange terrour, ^p complaineth to his Father, that hee is forsaken: who notwithstanding, encountering then with Sathan and his Angels, did vterly vanquish ^q and overcome them. When this was ended, his heart ^r was pierced with a speare, till the blood gushed out from his sides, and he gaue vp ^s the ghost: and ^t commended his spirit to his Fathers protection, the which immediately went into Paradise. His bodie, ^u wherof not one bone was broken, was buried, and three dayes was ^v ignominiously captiuated of death. ^a Mark. 4. 32. Math. 26. 38. ^b Ioh. 12. 27. Mark. 14. 35. ^c Math. 26. 37. 42. Ioh. 12. 29. Heb. 5. 7. ^d Luk. 23. 44. ^e Heb. 9. 5. 1. Cor. 5. 5. 7. Esa. 53. 10. 11. ^f Math. 26. 47. ^g Ioh. 18. 13. 14. ^h Ioh. 18. 29. ⁱ Luk. 23. 7. 8. ^k Luk. 23. 15. ^l Math. 27. 24. 26. ^m the same place. ⁿ Ioh. 19. 18. ^o Gal. 3. 13. ^p Math. 27. 35. 46. ^q Coloss. 1. 14. 15. ^r Ioh. 19. 34. ^s Heb. 9. 15. 16. ^t Luke 23. 43. 46. ^u Ioh. 19. 33. 42. ^v Act. 1. 13.

In this description of Christes passion, wee may note five circumstances especially.

I. His Agonie, namely, a vehement anguish, arising vpon the conflict of two contrarie desires in him: The first, was to be obedient to his Father. The second to auoid the horreur of death. Luk. 22. 44. *Being in an agony, he prayed more earnestlie, and his sweat was like drops of blood, trickling downe to the ground.* Heb. 5. 7. *In the dayes of his flesh did offer up prayers and supplications with strong crying and teares vnto him, that was able to save him from death, and was also heard in that which he feared.*

II. His sacrifice, which is an action of Christes, offering himselfe to God the Father, as a rancome for the sinnes of the elect. Hebr. 9. 26. *Now in the ende of the world hath hee appeared once to put away sinne by the sacrifice of himselfe.*

In this sacrifice, the oblation was Christ, as he was man. Heb. 10. 10. *By the which will we are sanctified, euen by the offering of Iesus Christ once made.*

The Altar also was Christ, as he was god. Heb. 13. 10. *We haue an altar, wherof they haue no authoritie to eat which serue in the Tabernacle.* Heb. 9. 14. *How much more shall the blood of Christ, which through the eternal spirit offered himselfe without spot to God, purge your conscience from dead works, to serue the liuing God? Hence is it that Christ is said to sanctifie himselfe, as he is man, Ioh. 17. 19. For their sakes sanctifie I my selfe.* Math. 23. 17. As the altar, the gift; and the temple, the gold. Mat. 23. 17.

Christ is the Priest, as he is God and man. Heb. 5. 6. *Thou art a Priest for ever after the order of Melchisedec.* 1. Timoch. 2. 5. 6. *One Mediatour between God*

God and man, the man Christ Iesus, who gave himselfe a ransom for all men, to be a testimony in due time.

III. God the fathers acceptation of that his sacrifice, in which he was well pleased. For had it been that God had not allowed of it, Christs suffering had been in vaine. Math. 3. 17. *This is my beloved Sonne, in whom I am well pleased.* Ephe. 5. 1. *Even as Christ loved us and gave himselfe for us, to bring offering and a sacrifice of a sweet smelling savour to God.*

IV. Imputation of mans sinne to Christ, whereby his Father accounted him as a transgressour, having translated the burden of manns sinnes to his shoulders. Esa. 53. 4. *He hath borne our infirmities, and carried our sorrows: yet we did impute him as plagued and smitten of God, and humbled: But he was wounded for our transgressions, he was broken for our iniquities, &c. and 53. 12. He was counted with the transgressours, but he bore the sinnes of many. 1. Cor. 5. 21. He hath made himselfe to be sinne for us, which knew no sinne, that we should be made the righteousness of God in him.*

V. His wonderfull humiliation, consisting of two parts. I. In that hee made himselfe of small or no reputation in respect of his deitie. Phil. 2. 7, 8. *He made himselfe of no reputation, &c. hee humbled himselfe, and became obedient unto the death, even the death of the crosse.*

We may not thinke, that this debasing of Christ came, because his diuine nature was either wasted or weakened, but because his Deitie did, as it were, lay aside, and conceale his power and maiestie for a season. And as Irenaeus saith: *The Word rested, that the humane nature might be crucified, and dead.*

II. In that he became execrable, which is by the law accursed for vs. Gal. 3. 10. *Cursed is every one that remaineth out in all things written in the booke of the Lawe to do them.*

This accursednesse, is either inward or outward.

Inward is the sense of Gods fearful anger vpon the crosse. Reuel. 19. 15. *He is that treadeth the winepresse of the fiercenesse and wrath of Almighty God.* Esa. 53. 5. *He is grieved for our transgressions, the chastisement of our peace was upon him, and with his stripes we were healed.* This appeared by those droppes of blood, which issued from him, by his cryings to his Father vpon the crosse, & by sending of Angels to comfort him. Hence was it, that he so much feared death, which many Martyrs entertained most willinglie.

His outward accursednesse, shadeth in three degrees. I. Death vpon the crosse, which was not imaginarie, but true, because blood and water issued from his heart. For seeing that water and blood gushed forth together, it is very like, the casker or coare which inuiceth the heart called *Pericardium*, was pierced. As Columbus obserueth in his Anatomic, 7. booke. John 19. 34.

His death was necessarie, that hee might confirme to vs the Testament, or covenant of grace promised for our sakes. Heb. 19. 15. 16. *For this cause is he the Mediator of the new Testament, that through death, &c. they which were called, might receive the promise of eternal inheritance: for where a testament is, there*

showing us the death of him that made the Testament, etc. ven. 17.

II. Buriall, to ratifie the certainty of his death.

III. Descension into hell, which we must not understand that hee went locallie into the place of the damned, but that for the time of his abode in the graue hee was vnder the ignominious dominion of death. Act. 2. 24. *Whom God hath raised up and loosed the sorrows of death, because it was impossible that he should be holden of it.* Ephes. 4. 9. *In that he ascended, what is it but that hee also descended first into the lowest parts of the earth?*

It was necessarie that Christ should be captivated of death, that he might abolish the sting, that is, the power thereof. 1. Cor. 15. 55. *O death where is thy sting! O hell where is thy victorie!*

Thus we haue heard of Christs maruellous passion, whereby he hath abolished both the first and second death, due vnto vs for our finnes, the which (as we may further obserue) is a perfect ranfome for the finnes of all and every one of the elect. 1. Tim. 2. 6. *Who gave himselfe a ranfome for all men.* For it was more, that Christ the only begotten Sonne of God, yea, God himselfe for a small while should beare the curse of the Lawe, then if the whole world should haue suffered eternall punishment.

This also is worthie our meditation, that then a man is wel grounded in the doctrine of Christs passion, when his heart ceaseth to sinne, & is pricked with the griefe of those finnes, whereby, as with speares he pierced the side of the immaculate lambe of God. 1. Ioh. 3. 6. *Who so sinneeth, neither hath seene him, nor knowne him.* Zach. 12. 10. *And they shall look upon him, whom they have pierced, and they shall lament for him, as one lamenteth for his only sonne, and be sorie for him, as one is sorie for his first borne.*

After Christs passion, followeth the fulfilling of the Law, by which he satisfied Gods iustice in fulfilling the whole Law. Rom. 8. 3. 4. *God sent his own Son, that the righteousnesse of the Law might be fulfilled by vs.*

He fulfilled the Law, partly by the holinesse of his humane nature, and partly by obedience in the workes of the Law. Rom. 8. 2. *The Law of the spirit of life, which is in Christ Iesus, hath freed us from the Law of sinne, and of death.* Matth. 3. 15. *It becometh vs so fulfill all righteousnesse, etc.* Ioh. 17. 19.

Now succedeth the second part of Christs priesthood, namely, intercession, whereby Christ is an Advocate, and intreater of God the Father for the faithful. Rom. 8. 34. *Christ is at the right hand of God, and maketh request for vs.* Christs intercession is directed immediately to God the Father. 1. Ioh. 2. 1. *If any man sin, we haue an advocate with the Father, even Iesus Christ the iust.* Now as the Father is first of the Trinity in order, so if he be appeased, the Sonne and the holy Ghost are appeased also. For there is one and the same agreement and will of all the persons of the Trinity.

Christ maketh intercession according to both natures. First, according to his humanity, partlie by appearing before his Father in heaven, partly by desiring the saluation of the elect. Heb. 9. 24. *Christ is entred into heauen*

to appeare now in the sight of God for vs. and chap. 7. 24. He is able perfectly to saue them that come to God by him, seeing he our liues to make intercession for them. Secondlie, according to his Deity. partly by applying the merite of his death; partly by making request by his holy spirit, in the heartes of the elect with sighes vnspokeable. 1. Pet. 2. 2. *Elect according to the foreknowledge of the Father to the sanctification of the Spirit.* Rom. 8. 26. *The Spirit helpeth our infirmities: for we know not what to pray as we ought, but the Spirite is selfe making request for vs with sighes which cannot be expressed.*

We are not therefore to imagine or surmise, that Christ prostrated himselfe vpon his knees before his fathers throne for vs, neither is it necessarie, seeing his verie presence before his father, hath in it the force of an humble petition.

The end of Christes intercession is, that such as are iustified by his merites, should by this means continue in the state of grace. Now Christes intercession preserveth the elect in couering their continuall shippes, infirmities, and imperfect actions, by an especiall and continuall application of his merites. That by this meanes mans person may remaine iust, and mans workes acceptable to god. 1. Ioh. 2. 2. *Hee is a redemption for our finnes, and not for ours only, but for the finnes of the whole worlde.* 1. Pet. 2. 5. *Ye as liuely stones, bee made a spirituall house and holy Priesthood, to offer up spirituall sacrifices acceptable to God by Iesus Christ.* Reuel 8. 3. 4. *And another Angell came and stood before the altar, having a golden censer, and much odours was giuen vnto him that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne, and the smoke of the odors with the prayers of the Saints, went up before God out of the Angels hand.*

Thus farre concerning Christes Priesthood; now follow his Propheticall and Regall offices.

His Propheticall office, is that, whereby he immediatlie from his Father, reuealeth his word and all the meanes of saluation comprised in the same. Ioh. 1. 18. *The Sonne, which is in the bosome of his Father, hee hath declared vnto you.* Ioh. 8. 26. *Those thinges which I heare of my Father, I speake to the worlde.* Deut. 18. 18. *I wil raise them up a Prophet, &c.*

The word was first reuealed, partly by visions, by dreams, by speech, partly by the instinct & motion of the holy ghost. Heb. 1. 1. *At sundry times, and in diuers manners, God spake in old time to our Fathers the Prophets: in the last dayes he hath spoken to vs by his Sonne.* 2. Pet. 1. 21. *Prophecie came not in olde time by the wil of man, but holy men of God spake as they were moued by the holy Ghost.*

The like is done ordinarilie only by the preaching of the worde, where the holie ghost doth inwardly illuminate the vnderstanding. Luk. 24. 45. *Then opened he their vnderstanding, that they might vnderstand the Scriptures.* verl. 21. 15. *I will giue you a mouth and wisdom, whereagainst all your aduersaries shall not be able to speake, nor resist.* Act. 16. 14. *Whose heart the Lord opened that*
for

she attended on the things that Paul saith. For this cause, Christ is called the Doctor, Lawgiuer, and Counsellour of his Church. *Matth. 23. 10. But ye are not called Doctors for one is your Doctor, Iesus Christ. Iam. 4. 12. There is one Lawgiuer which is able to save and to destroy. Esa. 9. 6. He shall call his name Counsellour, &c.* Yea, he is the Apostle of our profession. *Heb. 3. 1. The Angel of the couenant. Mal. 3. 1. And the Mediator of the new couenat. Heb. 9. 15.* Therefore the soueraigne authoritie of expounding the Scripture, only belongs to Christ; and the Church hath onely the ministerie of iudgement and interpretation committed vnto her.

Christs Regall office, is that, whereby he distributeth his giftes, and disposeth all things for the benefit of the Elect. *Psal. 2. and 110. 3. 1. 2. The Lord said vnto my Lord, sit thou on my right hand, till I make thine enemies thy footstools.*

The execution of Christs Regall office, comprehendeth his exaltation.

Christs exaltation, is that, by which hee, after his humiliation, was by little and little exalted to glorie; and that in sundrie respects according to both his natures.

The exaltation of his diuine nature, is an apparant declaration of his diuine properties in his humane nature, without the least alteration thereof. *Rom. 1. 4. Declared mightily to be the sonne of God, touching the spirit of sanctification by the resurrection from the dead, Act. 2. 36. God hath made him both Lord and Christ, whom ye haue crucified.*

The exaltation of his humanitie, is the putting off from him his seruile condition, and all infirmities, and the putting on of such habituall gifts; which albeit they are created and finite, yet they haue so great and so marueilous perfection, as possibly can be ascribed to any creature. The giftes of his minde, are wisdom, knowledge, ioye, and other vnspeakeable vertues of his bodie, immortalitie, strength, agilitie, brightnesse. *Philip. 3. 21. Who shall change our vile bodie, that it may be fashioned like vnto his glorious body. Matth. 17. 2. Hee was transfigured before them, and his face did shine as the sunne, and his clothes were as white as the light. Heb. 1. 9. God euen thy God hath annointed thee with the oyle of gladnesse aboue thy fellows. Eph. 1. 20. 22.*

Christs bodie, although it be thus glorified, yet is it still of a solide substance, compassed about, visible, palpable, and shall perpetually remaine in some certain place. *Luk. 24. 39. Behold my hands, and my feete, it is euē I, touch me, and see: a spirit hath no flesh and bones, as ye see me haue.*

There be three degrees of Christs exaltation.

1. His resurrection, wherein by his diuine power he subdued death, and raised vp himselfe to eternall life. *2. Cor. 13. 4. Though he was crucified concerning his infirmities, yet liueth he through the power of God. Mat. 28. 6. He is not here, for he is risen, as he said. Come see the place where the Lord was laid.*

The ende of Christs resurrection, was to shew that his satisfaction, by his passion and death, was fully absolute. For one onely sinne would haue detained the Mediatour vnder the dominion of death, though hee had fullie satisfied

tified for all the rest. 1. Cor. 15. 17. If Christ be not raised, your faith is in vaine: ye are yet in your finnes. Rom. 4. 25. Who was delivered to death for our finnes, and is risen againe for our iustificacion.

II. His ascension into heauen, which is a true, locall, and visible translation of Christes humane nature from earth into the highest heauen of the blessed, by the vertue and power of his Deitie. Act. 1. 9. When he had spoken these things, while they beheld, he was taken up: for a cloud took him up out of their sight: and while they looked steadfastly towards heauen, as he went he held, two men stood by them in white apparell: which also saide, Ye men of Galilee, why stand ye gazing into heauen, this Iesus which is taken up from you into heauen, shall come as ye haue seen him goe into heauen. Ephes. 4. 10. Hee ascended farre above all the heauens.

The end of Christes ascension was, that hee might prepare a place for the faithfull, giue them the holie Ghost, and there eternall glorie. Ioh. 14. 2. As my Fathers house are many mansions: if it were not so, I would haue told you: I goe to prepare a place for you. chap. 16. 7. If I goe not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you.

III. His sitting at the right hand of God the Father, which metaphorically signifieth that Christ hath in the highest heauens actuallie all glorie, power and dominion. Heb. 1. 3. By him selfe he hath purged our finnes, and sitteth at the right hand of the maiestie in the highest places. Psal. 110. 1. The Lord saide to my Lord, sit thou at my right hand, till I make thine enemies thy foot stools. 1. Cor. 15. 25. He must reigne till he hath put all his enemies vnder his fette. Act. 7. 55. He being full of the holy Ghost, looked steadfastly into heauen, and saw the glory of God, and Iesus standing at the right hand of God Marke. 16. 22.

His regall office hath two partes. The first is, his regiment of the kingdome of heauen, part whereof is in heauen, part vpon the earth, namely the congregation of the faithfull.

In the gouernment of his Church, hee exerciseth two prerogatiues royall. The first, is to make lawes. Iam. 4. 12. There is one Lawginer which is able to saue and to destroy. The second is, to ordaine his ministers. Ephe. 4. 11. He gaue some to be Apostles, others Prophets, others Euangelists, some pastors and teachers, &c. 1. Cor. 12. 28. God hath ordained some in the Church, as first, Apostles, secondly Prophets, thirdly teachers, then them that doe miracles, after that the gifter of healing, helpers, gouernours, diuersitie of tongues.

Christes gouernment of the Church, is either his collection of it out of the world, or conseruation being collected. Ephe. 4. 12. Psal. 10.

The second part of his Regall office, is the destruction of the kingdome of darknesse. Col. 1. 13. Who hath deliuered vs from the kingdom of darknesse. Psal. 2. 9. Thou shalt crush them with a scepter of yron, and break them in peeces like a potters vessell. Luke. 19. 27. Those mine enemies, that would not that I should reigne ouer them, bring hither, and slay them before me.

The

The kingdom of darknesse, is the whole companie of Christs enemies.

The prince of this kingdome, and of all the members thereof, is the Deuill. Ephe. 2. 2. *Ye walked once according to the counsell of the worlde, and after the Prince that ruleth in the aire, even the Prince that now worketh in the children of disobedience.* 2. Cor. 4. 4. *The God of this world hath blinded the eyes of the infidels.* 2. Cor. 6. 15. *What concord hath Christ with Belial, or what part hath the beleener with the infidels?*

The members of this kingdome, and subiectes to Satan, are his angels, and vnbeleeuers, among whome, the principall members are Atheistes, who say in their heart, there is no God. Psal. 14. 1. And *Magicians*, who bargain with the diuell, to accomplish their desires. 1. Sam. 28 7. Psal. 38. 5. *Idolaters*, who either adore false gods, or the true God in an idol. 1. Cor. 10. 7. 20. Turks and Iewes are of this bunch; so are Heretikes, who are such as erre with pertinacie in the foundation of religion. 2. Tim. 2. 18. Apostates, or reuolters from faith in Christ Iesus. Heb. 6. 6. False Christes, who beare men in hand, they are true Christes. Math. 24. 26. There were many such about the time of our Sauiour Christ his first coming, as Iosephus witnesseth, book 20, of Iewish antiquities, the 11. 12. and 14. chapters. Lastlie, that Antichrist, who, as it is now apparant, can be none other but the Pope of Rome. 2. Thess. 2. 3. *Let no man deceiue you by any manner, for that day shall not come, except there come a departing first, and that that man of sinnes be disclosed, even the sonne of perdition, which is an aduersario, and exalteth himself against all that is called God, or that is worshipped: so that he doth sit as God in the Temple of God, shewing himselfe that he is God.* Reuel. 13. 11. *And I behelde another beast coming out of the earth, which had two hornes like the Lambe, but his spake like the Dragon: And he did all that the first beast could doe before him, and he caused the earth, and they that dwell therein, to worship the beast, whose deadly wound was healed.*

There were then, first, Antichristes at Rome, when the Bishops thereof would be entitled Vniuersall, or supream gouernours of the whole worlde, but then were they complete, when they, together with ecclesiasticall censure vsurped ciuill authoritie.

After that Christ hath subdued all his enemies, these two things shall ensue: I. The surrendering ouer of his kingdome to God the Father, as concerning the regiment: for at that time shal cease both that ciuill regiment, & spiritual policie, consisting in word and spirit together. II. The subiection of Christ, only in regard of his humanity, the which then is, when the Sonne of God shal most fully manifest his maiestie, which before was obscured by the flesh as a vaile, so that the same flesh remaining both glorious and vnited to the Sonne of god, may by infinite degrees appeare inferiour.

We may not therefore imagine, that the subiection of Christ, consisteth in diminishing the glorie of the humanitie, but in manifesting most fully the maiestie of the Word.

CHAP. 19.

CONCERNING THE OUTWARD MEANES

of executing the decree of election, and of the Decalogue.



After the foundation of Election, which hath hitherto been delivered, it followeth, that we should entreat of the outward meanes of the same.

The meanes are Gods Couenant, and the seale thereof.

Gods couenant, is his contract with man, concerning life eternall, vpon certaine conditions.

This couenant consisteth of two parts: Gods promise to man, Mans promise to God.

Gods promise to man, is that, whereby he bindeth himselfe to man to bee his God, if he break not the condition.

Mans promise to God, is that, whereby hee voweth his allegiance vnto his Lord, and to performe the condition between them.

Againe, there are two kindes of this couenant. The couenant of workes, and, The couenant of grace. *Jerem. 31. 31. 42. 43. Behold, the dayes come, saith the Lord, that I will make a new couenant with the house of Israel, and with the house of Iudah, not according to the couenant I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt: the which my couenants they brake, although I was an husband to them, saith the Lord. But this shall be the couenant, that I will make with the house of Israel: after those dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.*

The couenant of workes, is Gods couenant, made with condition of perfect obedience, and is exprest in the morall law.

The Morall Law, is that part of Gods word, which commaundeth perfect obedience vnto man, as well in his nature, as in his actions, and forbiddeth the contrarie. *Rom. 10. 5. Moses thus describeth the righteousness which is of the Law, that the man, which doth these things, shall live thereby. 1. Tim. 1. 5. The end of the commandment, is love out of a pure heart, and of a good conscience, and faith unfained. Luke. 16. 27. Thou shalt love the Lord thy God, with all thine heart, with all thy soule, and with all thy strength. Rom. 7. Wee knowe that the law is spirituall.*

The Law hath two partes. The Edict; commanding obedience; and the condition binding to obedience. The condition is eternall life to such as fulfill the law: but to transgressors, everlasting death.

The Decalogue or ten Commandementes, is an abridgment of the whole Law, and the couenant of workes. *Exod. 34. 27. And the Lord saide vnto*

Moses writes then these words, for after the tenour of these words, I have made a covenant with thee, and with Israel. And was there with the Lord fourtie dayes and fourtie nights, and did neither eate bread, nor drinke water, and hee wrote in the Tables the wordes of the covenant, even the ten commandments. 1. King. 8. 9. Nothing was in the Ark, save the two Tables of stone, which Moses had put there at Horeb, where the Lord made a covenant with the children of Israel, when he brought them out of the land of Egypt. Matth. 22. 40. On these two commandments hangeth the whole Law and the Prophets.

The true interpretation of the Decalogue, must be according to these rules.

I. In the negative, the affirmitive must be vnderstood: and in the affirmitive, the negative.

II. The negative bindeth at all times, and to all times: and the affirmative, bindeth at all times, but not to all times: and therefore negatives are of more force.

III. Vnder one vice expressly forbidden, are comprehended all of that kinde, yea, the least cause, occasion, or entisement therto, is as wel forbidden, as that. 1. Ioh. 3. 15. *Who soeuer hateth his brother, is a manslayer.* Matth. 5. 21. to the end. Euil thoughts are condemned, as well as euil actions.

IV. The smallest finnes are entitled with the same names, that that sinne is, which is expressly forbidden in that commaundement, to which they appertaine. As in the former places, hatred is named murther, and to looke after a woman with a lusting eye, is adulterie.

V. We must vnderstand euery commaundement of the law so, as that we annex this condition: *vnlesse God command otherwise.* For God being an absolute Lord, and so aboue the lawe, may commaund that which his law forbideth: so he commanded Isaac to bee offered, the Egyptians to bee spoyled, the brazen Serpent to be erected which was a figure of Christ, &c.

The Decalogue, is described in two Tables.

The summe of the first Table, is, that we loue God with our minde, memory, affectionis, and all our strength. Matth. 22. 37. *This is the first, (to wit, in nature and order) and great commaundement, (namely, in excellencie, and dignitie.*

CHAP. 20.

Of the first commaundement.

THe first Table hath foure commaundements.

The first, teacheth vs to haue and choose the true God for our God. The words are these.

I am Iehouah thy God, which brought thee out of the

the land of Egypt, and out of the house of bondage:
Thou shalt have none other God, but me.

The Resolution.

[*am*] If any man rather iudge, that these words are a preface to all the commandments, then a part of the first. I hinder him not: neuertheless, it is like, that they are a perswasion to the keeping of the first commandment: and that they are set before it, to make way vnto it: as being more hard to bee receiued, the the rest. And this may appeare, in that the three commandments next following haue their seuerall reasons.

[*Iehouab*] This word signifieth three things: I. Him who of himselfe, and in himselfe, was from all eternitie. Reuel. 1. 8. *Who is, who was, and who is to come.* II. Him which giueth being to all things, when they were not, partly by creating, partly by preserving them. III. Him which mightie causeth that those things which hee hath promised, should both bee made, and continued. Exod. 6. 1. Rom. 4. 17.

Here beginneth the first reason of the first commandment, taken from the name of God: it is thus framed.

He that is Iehouab, must alone be thy God.

But I am Iehouab:

Therefore I alone must be thy God.

The proposition is wanting: the assumption is in these words (*I am Iehouab*) the conclusion is the commandment.

[*Thy God*] These are the wordes of the covenant of grace, Jer. 32. 23. *spoken by the Lord promisseth to his people, remission of sinnes, and eternall life. Yes these wordes are as a second reason of the commandment, drawing from the equalitie of that relation, which is betweene God and his people.*

If I be thy God, thou againe must be my people, and take me alone for thy God.

But I am thy God:

Therefore thou must be my people, and take me alone for thy God.

The assumption, or second part of this reason, is confirmed by an argument taken from Gods effects, when he deliuered his people out of Egypt, as it were, from the seruitude of a most tyrannous master. This deliuerie was not appropriate onely to the Israelites, but in some sort to the Church of God in all ages: in that it was a type of a more surpassing deliuerie, from that fearfull kingdom of darknesse. 1. Cor. 10. ver. 1. 2. *I would not haue you ignorant, brethren, that all our fathers were vnder the cloud, and all passed through the red sea, and were all baptized vnto Moses in the cloud, and in the sea. Coloss. 1. 12. Who hath deliuered vs from the power of darknes, and translated vs into his kingdom of his deare sonne.*

[*Other gods or strange gods*] They are so called, not that they, by nature

are such, or can be, but because the corrupt, and more then diuinish heart of carnal man esteemeth so of them. Philip. 3. 19. *Whose god is their belly.* 1. Cor. 4. 4. *Whose mindes the god of this world hath bewitched.*

Before my face] That is, (figuratiuely) in my sight or presence, to whom the secret imaginations of the heart are knowne: and this is the third reason of the first commandement, as if he should say. If thou in my presence reiect me, it is an heinous offence: see therefore thou doe it not. After the same manner reasoneth the Lord. Gen. 7. 1. *I am God Almighty, therefore walke upright.*

The affirmative part.

Make choise of Iehouah to be thy God.

The duties here commanded are these:

I. To acknowledge God, that is, to knowe and confesse him, to bee such a God, as he hath reuealed himselfe to be in his word, and creatures. Col. 1. 10. *Increasing in the knowledge of God.* Ierem. 24. 7. *And I will giue them an heart to know me, that I am the Lord, and they shall bee my people, and I will bee their God: for they shall return vnto me with their whole hearts.* In this knowledge of God must we glorie. Ierem. 9. 24. *Let him that glorieth, glory in this, that hee understandeth and knoweth me: for I am the Lord which shew mercie, iudgment and righteousness in the earth.*

II. An vnion with God, whereby man is knit in heart with God. Iosh. 23. 8. *Stick fast vnto the Lord your God, as ye haue done vnto this day.* Act. 17. 23. *He exhorted all, that with purpose of heart, they would cleane to the Lord.* Man cleaueth vnto God three manner of wayes: in affiance, in love, and feare of God.

Affiance, is that, whereby a man acknowledging the power and mercie of God, and in him, against all assaules whatsoever, doth stedfastly rest himselfe. 2. Chron. 20. 20. *Put your trust in the Lord your God, and ye shall bee assured, beleeue his Prophetes and ye shall prosper.* Psal. 27. 1. *God is my light, & my saluation, whom should I feare? God is the strength of my life, of whom should I be afraid?* ver. 3. *Though an host pitched against me, mine heart should not be afraid: though warre be raised against me, I will be secure.*

Hence ariseth patience, and alacritie in present perilles. Psalm. 39. 19. *I should haue beene damne, and not opened my mouth, because thou didst it.* 2. Sam. 16. 10. *The King said, What haue I to doe with you ye sonnes of Zeruiah? If be cursed, because the Lord said, Curse David, what is he that dare say, Why doest thou so?* Gen. 45. 5. *Be not sad, neither grieued with your selues, that ye sold mee hither: for God did send me before you, for your preservation.* ver. 8. *Now then, you sent me not, but God himselfe.* 2. King. 6. 16. *Feare not, for they that bee with vs, are more, then they that be with them.*

This affiance engendreth hope, which is a patient expectation of Gods presence & assistance in all things that are to come. Psal. 37. 5. *Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.* ver. 7. *Wait patiently vpon*

upon the Lord, and hope in him, Prou. 16.3. *Commit thy worke vnto the Lord, and thy thoughtes shall be directed.*

The loue of God, is that, whereby man acknowledging Gods goodnesse and fauour towards him, doeth againe loue him aboute all things. Deut. 6.5. *Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy strength.*

The marks of the true loue of God are these: I. To heare willingly his word. II. To speak often of him. III. To think often of him. IV. To do his will without yrkesomnesse. V. To giue bodie, & all for his cause. VI. To desire his presence aboute all, and to bewaile his absence. VII. To imbrace all such things, as appertain to him. VIII. To loue & hate that, which he loueth & hateth. IX. In all things to seek to please him. X. To draw others vnto the loue of him. XI. To esteeme highly of such gifts & graces, as he bestoweth. XII. To stay our selues vpon his counsels reueiled in his word. Lastly, to cal vpon his name with affiance.

The feare of God, is that whereby man, acknowledging Gods both mercy and iustice, doth as it were a capital crime feare to displease God. Psal. 103.3. *With thee is mercie, that thou mayst be feared.* Habak. 3. 16. *When I heard it, my belly trembled, my lips shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble, when he cometh up against the people to destroy them.* Psal. 4.4. *Tremble, and sinne not.*

Hence ariseth the godly mans desire, to approoue himselfe in all things to his God. Gen. 5.22. *And Enoch walked with God, after that &c.* Gen. 17.1. *God sayd to him, I am all sufficient, walke before me and be thou perfect.*

Out of these three former vertues; proceedeth humilitie, whereby a man acknowledging Gods free bountie, and prostrating himselfe before him, doth ascribe vnto him all prayse and glorie. 1. Cor. 1.31. *Let him that glorieth, glory in the Lord.* 1. Pet. 5. 5. *Decke your selues inwardly with lowlinesse of mind: for God resisteth the proud, and giveth grace to the humble.* v. 6. *Humble your selues therefore vnder the mightie hand of God, that hee may exalt you in due time.* 1. Chron. 29.10.11. *And David sayd, Blessed be thou, O Lord God of Israel our Father for ever; and thine, O Lorde, is greatnes and power, and glorie, and victorie, and prayse: for all that is in heauen, and in earth is thine, &c. and ver. 14. But who am I, and what is my people, that wee should be able to offer willingly on this sort: for all things came of thee, and of thine owne hand wee haue giuen thee, &c.*

The negative part.

Account not that as God, which is by nature no God.

In this place are these sinnes forbidden:

I. Ignorance of the true God and his will, which is not onely not to know; but also to doubt of such things, as God hath reuealed in his word, Ierem. 4. 22. *My people is foolish, they haue not knowne me: they are foolish children, and haue none vnderstanding: they are wise to doe euill, but to doe well, they haue no know-*

ledge. Ierem. 9. 3. *They procede from euill to worse, and haue not knowne us, saith the Lord.*

II. Atheisme, when the heart denieth either God, or his attributes: as, his Iustice, Wisedome, Providence, Presence. Psal. 14. 1. *The foole hath said in his heart, there is no God.* Ephel. 2. 12. *Ye had no hope, and were without God in the world.* Malach. 1. 2. *I loue you, saith the Lord, yet ye say, wherein haue we spoken against thee? ver. 14. Ye haue said, it is in vaine to serue God; and what profit is it, that wee haue kept his commandments, and that wee walked humbly before the Lord of hostes?*

III. Errours concerning God, the persons of the Deitie, or the attributes. Here is to bee reprooued Hellenisme, which is the acknowledging and adoring of a multiplicite of gods. August. in his 6. booke of the Citie of God. Chap. 7.

Againe, Iudaisme is here condemned, which worshipping one God without Christ.

The like may be said of the heresies of the Maniches, and Marcian, who deny God the Father: of Sabellius, denying the distinction of three persons: and Arius, who saith, that Christ the Sonne of God, is not very God.

IV. To withdraw, and remooue the affections of the heart, from the Lord, and set them vpon other things. Esay. 29. 13. *The Lord said, this people draweth neere me with thei mouth, and honor me with thei lips, but thei heart is farre from me.* Ierem. 12. 2. *Thou art neere in thei mouth, and farre from thei reines.* The heart is many waies withdrawne from God.

I. By distrust in God. Heb. 10. 38. *The iust shall liue by faith, but if any withdraw himselfe, my soule shall haue no pleasure in him.* From this diffidence arise;
I. Impatience in suffering afflictions. Ierem. 20. 14. *Cursed be the day wherein I was borne, and let not the day wherein my mother bare me, be blessed.* v. 13. *Cursed be the man, that sawed my father, saying, a man child is borne vnto thee, and comforted him.* ver. 18. *How is it that I came forth of the wombe, to see labour and sorrow, that my dayes should bee consumed with shame?* II. Tempting of God, when such as distrust, or rather contemne him, seeke signes of Gods truth and power. Matth. 4. 7. *Thou shalt not tempt the Lord thy God.* 1. Corinth. 10. 6. *Neither let vs tempt God, as they tempted him, and were destroyed by serpents.* ver. 10. *Neither murmur ye, as some of them murmured, and were destroyed of the destroyer.* III. Desperation. Gen. 4. 13. *Mine iniquitie is greater then can bee pardoned.* 1. Thess. 4. 13. *Sorrowe yee not, as they which haue no hope.* IV. Doubtfulnes, concerning the truth of Gods benefits present, or to come. Psalm. 11. 6. 11. *I said in mine haile, all men are liars.*

II. Confidence in creatures, whether it bee in their strength, as Ierem. 17. 5. *Cursed is the man, that hath his confidence in man, and maketh flesh his arme, but his heart flattereth from the Lord.* Or Riches. Matth. 6. 24. *Ye cannot serue God and riches.* Ephel. 5. 5. *No couetous person, which is an idolater, hath inheritance in the kingdome of Christ and of God.* Or defended places. Iere. 49. 16. *Thy feare,*
and

and the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the Rocks, and keepest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence, saith the Lord. Or pleasure, and dainties: to such their bellie is their God. Philip. 3. 14. Or in physicians. 2. Chron. 6. 12. And Asa in the nine and thirtieth yeere of his reigne, was diseased in his feet, and his disease was extreme, yet he sought not the Lord in his disease, but to the Physicians. Briefly, to this place principally may bee adioyned that diuclish confidence, which Magicians, and all such as take aduise at them, doe put in the diuell, and his workes. Leuit. 20. 6. If any turne after such as worke with spirites, and after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among this people.

III. The loue of the creature, aboute the loue of God. Matth. 10. 37. Hee that loneth farther or mother more then me, is not worthis of me, and he that loneth sonne or daughter more then me, is not worthis of me. Ioh. 12. 43. They lauded the praise of man, more then the praise of God. To this belongeth selfe-loue. 2. Tim. 3. 2.

IV. Hatred and contempt of God, when man flieth from God, and his wrath, when he punisheth offences. Rom. 8. 7. The wisdom of the flesh, is enmitie with God. Rom. 1. 30. Haters of God, doo vs of wrong.

V. Want of the feare of God. Psalm. 36. 1. Wickednesse saith to the wicked man, euen in mine heart, that there is no feare of God before their eyes.

VI. Feare of the creature, more then the Creator. Reu. 21. 8. The fearefull and vnbekening, shall haue their part in the lake which burneth with fire and brimstone. Matth. 10. 28. Feare not them which kill the body, but feare him that can cast both bodie and soule into hell fire. Ierem. 10. 2. Be not afraid of the signes of heauen, though the heaen be afraid of such.

VII. Hardnes of heart, or carnall securitie, when a man, neither acknowledging Gods iudgements, nor his owne finnes, dreameth he is safe from Gods vengeance, & such perils, as arise from sinne. Rom. 2. 5. Thou after thine hardnesse, and heart that can not repent, heapest to thy selfe wrath against the day of wrath. Luk. 21. 34. Take heede to your selues, least at any time, your hearts be oppressed with surfeiting, and drunkennesse, and cares of this life, and least that day come on you as vnawares.

These all doe ioynly ingender pride, whereby man ascribeth all he hath that is good, not to God, but to his owne merite, and industrie, referring, and disposing them wholly vnto his owne proper credit. 1. Cor. 4. 6. That ye might learne by vs, that no man presume aboue that which is written, that one sell not against another, for any mans cause. ver. 7. For who separateth thee? or what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadst not receiued it? Gen. 3. 5. God doth knowe, that when ye shall eate thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and euill. The highest stayre of prides ladder, is that fearefull presumption, by which many clime rashly into Gods seate of maiestie, as if they were gods.

Act. 12. 22. 23. The people gave a shout, saying, The voyce of God, and not of man: But immediately the Angell of the Lord smote him, because he gave not glorie unto God, so that he was eaten up of wormes, & gave up the Ghost. 2. Thess. 2. 4. Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doth sit as God in the Temple of God, shewing himselfe that he is God.

CHAP. 21.

Of the second Commandement.

Hitherto haue we entreated of the first Commandement, teaching vs to enuertaine in our hearts, and to make choyce of one onely God. The other three of the first Table, concerne that holy profession, which we must make towards the same God. For first, it is necessarie to make choyce of the true God. Secondly, to make profession of the same God.

In the profession of God, we are to consider the parts thereof, and the time appoynted for this profession.

The parts are two: The solemne worship of God, and the glorifying of him.

The second Commaundement, describeth such holy and solemne worship, as is due vnto God. The words of the Commandement are these:

Thou shalt make thee no grauen image, neither any similitude of things which are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth: thou shalt not bowe downe to them, neither serue them, for I am the Lord thy God, a ielous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate mee, and shew mercy vnto thousands, vpon them that loue mee and keepe my Commandements.

The Resolution.

Thou shalt not make This is the first part of the commandement, forbidding to make an idol: Now an idol is not onely a certaine representation, and image of some fained God, but also of the true Iehouah. The which may bee prooued against the Papists by these arguments. The first is, Deut. 4. 15, 16. *Take therefore good heed vnto your selues: for ye saw no image in the daye that the Lord spake vnto you in Horeb, out of the middlest of the fire, that ye corrupt not your selues, and make you a grauen image or representation of any figure: whether it be*

be the likeness of male or female. Out of the wordes uttered by Moses, a reason may be framed thus.

If ye save no image (namely of God) ye shall make none.

But ye saw no image, onely heard a voyce:

Therefore ye shall make no image of God.

The second reason: That idolatrie which the Israelites committed, the very same is prohibited in this commandement.

But the Israelites idolatrie was the worship of God in an image, Hof. 2. 16. *At that day, saith the Lord, thou shalt call me no more Baal, but shalt call me Iſh.*

The golden calfe was an image of God: for when it was finished, Aaron proclaimed that to morrow should be a feast to Iehonab. Exod. 32. 5. And the same calfe is tearned an idol. Act. 7. 41.

Therefore the worshipping of God in an image is here prohibited.

Any graven image] Heere the more speciall is put for the more generall, namely, a graven image for all counterfeite meanes of Gods worship.

The first part of the commandement is here illustrated, by a double distribution. The first is drawne from the causes. *Thou shalt not make thee any idoll, whether it be engraven in wood, or stone: or whether it be painted in a table.* The second, is taken from the place. *Thou shalt not make thee an idoll of thinges in heauen, as starres and birdes: or in the earth, as of man, woman, beastes: or under the earth, as fishes.*

This place is so expounded by Moses, Deut. 4. 14. to the 20. verse.

Thou shalt not bow downe to them] This is the second part of the commandement, forbidding all men to fall downe before an idoll. In this word, *Bow downe*, is againe the speciall put for the generall: for in it is inhibited all fained worship of God.

For I] These wordes are a confirmation of this commandement, perswading to obedience, by foure reasons.

The Lord] (which is strong) The first reason, God is strong, and so able to reuenge idolatrie. Heb. 10. 31.

As is alone God] This speech is taken from the estate of wedlocke: for God is called the husband of his Church. Esay. 54. 5. Ephe. 5. 26. 27. And our spirituall worship, is, as it were, a certaine marriage of our soules, consecrated vnto the Lord. Ier. 2. 2. *I remember thee with the kindness of thy youth, and the love of thy marriage, when thou wentest after me in the wilderness, in a land that was not sowne.* Here is another argument drawn from a cōparison of things that be like. Gods people must alone worship him, because they are linked to him, as a wife is to her husband, vnto whome alone she is bound: therefore if his people forsake him, & betroth themselves vnto idols, he will vndoubtedly giue them a bill of diuorcement, and they shall be no more espoused vnto him.

Visiting] To visite, is not only to punish the children for the fathers offences, but to take notice, and apprehend them in the same faults: by reason they are giuen ouer to commit their fathers transgressions, that for them they bee punished.

shed. And this is the third reason drawne from the effectes of Gods anger.

Hate me] It may be, this is a secret answer, the obiection whereof is not here in expresse wordes set downe, but may be thus framed. *What if we use Idols to inflame and excite in vs a love and remembrance of thee.* The answer is this by the contrarie: *You may think that your use of idols kindleth in you a love of me, but it is so far from that, that as such as use the cannot choose but hate me.*

Shew mercy] The fourth reason deriued from the effectes of Gods mercy to such as obserue this commandement. Here may wee first obserue, that Gods mercy exceedeth his iustice. Psal. 103. 8. *The Lord is full of compassion & mercie, slow to anger, and of great kindness.* ver. 17. *The loving kindness of the Lord, endureth for ever.* ver. 9. *He will not alway chide, neither keepe his anger for ever.* Secondly, we may not surmise, that this excellent promise is made to every one particularlie, who is borne of faithfull parentes. For godlie Isaak had godlesse Esau to his soune, and godlesse Saul, had godlie Jonathan.

The negative part.

Thou shalt neither worship false gods, nor the true God with false worship.

Many things are here forbidden:

I. The representation of God, by an image. For it is a lie. Habak. 2. 18. *What profiteth the image? for the maker thereof hath made it an image and a teacher of lies.* Zach. 10. 2. *The idols haue spoken vanitie.* Ierem. 10. 8. *The stocke is a doctrine of vanitie.* The Eliber Council in the 39. canon hath this edict. *We thought it not meete to haue images in Churches, least that which is worshipped and adored, should be painted upon walles.* Clement. booke 5. ad Iacob. Dom. *That serpent by others is wont to speake these words: Wee in honour of the invisible God, are accustomed to adore visible images, the which out of all controuersie, is very false.* August. in his treatise vpon the 113. Psalme.

The image also of the crosse and Christ crucified, ought to be abolished out of Churches, as the brasen serpent was, 2. King. 18. 4. Hezekiah is commended for breaking in peeces the brasen serpent to which the children of Israel did then burne incense. This did Hezekiah, albeit at the first this serpent was made by the Lords appointment. Numb. 21. 8. and was a type of Christs passion. Ioh. 3. 14. Origen in his 7. booke against Celsus. *We permit not any to adore Iesus vpon the altars in images, or vpon Church walles: because it is written, Thou shalt haue none other gods but me.*

Epiphanius, in that epistle which hee wrote to Iohn Bishop of Ierusalem, saith, *It is against the custome of the Church, to see any image hanging in the Church, whether it bee of Christ, or any other saint, and therefore euen with his owne hands rent he asunder the vails, wherein such an image was painted.*

Some obiekt the figure or signe, which appeared to Constantine, wherein he should overcome: but it was not the signe of the crosse (as the Papists doe triflingly

triflingly imagine) but of Christs name: for the thing was made of these two greeke letters χ & ρ conioyned together, Euseb. in the life of Constant. booke 1. chap. 22. 25.

Neither serue the Cherubims, which Salomon placed in the temple, for the defence of images: for they were onely in the holy of holiest, where the people could not see them. And they were types of the glorie of the Messiah, vnto whome the very Angels were subiect: the which we haue now verified in Christ.

If any man reply, that they worship not the image, but God in the image: let him know, that the creature cannot comprehend the image of the Creator; and if it could, yet God would not bee worshipped in it, because it is a dead thing: yea, the worke of mans hands, *not of God*: and therefore is more base then the smallest liuing creature, of the which wee may lawfully say, it is the *worke of God*. This euinceth, that no kinde of diuine worship belongeth to an image, either simply or by relation, what so euer the sophisticall schoolmen iangle to the contrarie.

If any man be yet desirous of images, he may haue at hand the preaching of the Gospell, a liuely image of Christ crucified. Galat. 3. 1. *O foolish Galatians, who haue bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?* The like may be sayde of the two Sacraments. And that saying of Clemens is true; in his fifth booke of Recognit. *If you will truly adore the image of God, doe good vnto man, and ye shall worship his true image: for man is the image of God.*

II. The least approbation of idolatrie. Hof. 13. 2. *They say one to another whilest they sacrifice a man, let them kisse the calves.* Now a kisse, is an externall signe of some allowance of a thing. Gen. 48. 11.

Therefore it is vnlawfull to bee present at Masse, or any idolatrous seruice; though our mindes be absent. 1. Cor. 6. 20. *Ye are bought with a price, therefore glorifie God in your bodie, and in your spirites, which are Gods.* Rom. 11. 4. *What saith the Scripture? I haue reserved vnto my selfe seven thousand men, which haue not bowed the knee to Baal.* Euseb. 3. booke. *The Martyrs, when they were haled vnto the temple of idols, cried out, and with a loud voyce in the midst of their tortures testified, that they were not idolatrous sacrificers, but professed and constant Christians, reioycing greatly that they might make such a confession.*

That which may be objected of Naaman the Syrian, who worshipped in the temple of Rimmon, is thus answered, that hee did it not with purpose to commit idolatrie, but to performe that ciuill obedience, which he was wont to exhibit to the Kings maiestie. 2. King. 5. 17. 18.

And for this cause, are vterly forbidden all such processions, playes, and such feasts, as are consecrated to the memoriall, and honour of idoles. Exod. 32. 6. *They rose vp the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people sat them downe to eat and drinke, and rose up to play.* 1. Cor. 10. 7. *Neither be ye idolaters as some of them were, as it is written,*

written, &c. And Paul (1. Cor. 8. 4. to the ende) earnestly deborteth the Corinthians from sitting at table in the idols temple; albeit they know that an idoll is nothing in the world. Tripartite historie, booke 6. chap. 30. Certaine souldiers refused to adore, as the custome was, the banner of Iulian, in which were painted the images of Iupiter, Mercurie, and Mars: others bring againe the rewards, which they, after they had burned incense on an altar in the Emperours presence, had receiued: Crying, that they were Christians, and would liue and die in that profession: and as for their former fact, it was of ignorance: yea though they had polluted hands with idolatry of the Paimims, yet they kept their consciences cleane.

III. All reliques and monuments of idols: for these, after the idols themselves are once abolished, must bee rased out of all memorie. Exod. 23. 13. *Ye shall make no mention of the name of other gods, neither shall it bee heard out of thy mouth.* Esay 30. 22. *And ye shall pollute the conering of the images of silver, and the rich ornament of the images of gold, and cast them away as a menstruous cloath, and thou shalt say vnto it, Get thee hence.*

IV. Societie with infidels, is here vnlawfull, serueth not onely to maintaine concord, but also to ioyne men in brotherly loue. Of this societie there are many branches.

The first, is marriage with infidels. Gen. 6. 2. *The sons of God saw the daughters of men that they were faire, and they tooke them wives of all that they liked.* Malach. 2. 11. *Judah hath transgressed, and an abomination is committed in Israel, and in Ierusalem: for Judah hath defiled the holiness of the Lord, which hee loued, and hath married the daughters of a straunge god.* Ezra. 9. 14. *Should wee returne to breake thy commandements, and ioyne in affinitie with the people of such abomination?* 2. King. 8. 18. *He walked in the waies of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and hee did euill in the sight of the Lord.*

The second, is the league in warre: namely, a mutuall confederacie to assist one another in the same warre, and to haue one and the same enemies. This is sundrie waies impious: I. If it bee vnlawfull to craue assistance of Gods enemies, it is likewise vnlawfull to indent with them, that wee will assist them. II. It obscureth Gods glory, as though he himselfe, either would not, or could not ayd his Church. III. It is a thousand to one lest we be infected with their idolatry, and other impieties. IV. It endangereth vs to bee made partakers of their punishments. 2. Chron. 19. 2. *And Iehu the sonne of Hanani the Seer, went out to meete him, and said to King Iehosaphat, wouldst thou helpe the wicked, and loue them that hate the Lord? therefore for this thing is the wrath of the Lord vpon thee.*

The third, is Traffique: as when a man wittingly and willingly, doth, in hope to enrich himselfe, make sale of such things as he knoweth must serue to an idolatrous vse. This condemneth all those marchants, which transport wares to idolatours, and sell them frankencense, waxe, cloath, or other such things as helpe them in the seruice of their idols.

The fourth, is triall of suites in lawe before Iudges which are infidels, when Christian courts may be frequented: but if they cannot, and we haue to deale with infidels, we may appeale to infidels. 1. Cor. 9. 6. *Brather geeth to law with brother, and that vnder infidels.* Act. 25. 11. *Paul appealeth to Cæsar.*

The fifth, is the worshipping of the beast, and receiuing his marke. Reu. 14. 9. *If any man worships the beast, and his image, and receiue the marke in his forehead, or in his hand, vers. 10. The same shall drinke of the wine of the wrath of God.* This beast is the Church of Rome, I meane not that olde, but this new Rome, now no better then an hereticall and apostaticall Synagoge.

V. Will worship, when God is worshipped with a naked and bare good intention, not warranted by the word of God. Coloss. 2. 23. *Which things indeed haue a shew of wisdom in voluntarie religion, and humbleness of minde, and in not sparing the bodie; neither haue they in estimation to satisfie the flesh.* 1. Sam. 13. 9, 10. *And Saule said, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering. And as soone as he had made an end of offering the burnt offering, behold, Samuel came, and vers. 13. said to Saul, Thou hast done foolishly, thou hast not kept the commandment of the Lord thy God, which he commanded thee.* Hitherto may wee adde popish superstitions in sacrifices, meates, holidais, apparell, tempotarie and beadridden prayers, indulgences, austere life, whipping, ceremonies, gestures, gate, conuersation, pilgrimage, building of altars, pictures, Churches, and all other of that rabble.

To these may bee added consort in musicke in diuine seruice, feeding the eares, not edifying the minde. 1. Cor. 14. 15. *What is it then? I will pray with the spirit, but I will pray with the understanding also. I will sing with the spirit, but I will sing with the understanding also.* Iustinus Martyr in his booke of Christian quæst. and Ans. 107. *It is not the custome of the Churches, to sing their meetes with any such kinde of instruments, &c. but their manner is such to vse plainesong.*

Lastly, monasticall vowes, which I. repugne the law of God: as that vnchast vow of single life, and proud promise of pouertie doe plainly cuince: *For he that laboureth not, must not eate,* saith Paul: *And it is better to marrie, then to burne in lust,* saith the same Paul. II. They are greater then mans nature can performe: as in a single life, to liue perpetually chaste. III. They disanull Christian libertie, and make such things necessary, as are indifferent. IV. They renue Iudaisme. V. They are idolatrous, because they make them parts of Gods worship, and esteeme them as meritorious. VI. Hypocrisie, which giueth to God painted worship, that is, if you regard outward behauiour, great sinceritie: if the inward and heartie affections, none at all. Matth. 23. 7. *Hypocrites, well hath Esaias prophesied of you, saying, This people commeth worre me with their mouth, and honour me with their lippes, but their heart is farre from me.* Psal. 104. *The wicked man is so proud, that he seeketh not for God.*

The effects of hypocrisie are these: 1. To seeke the pompe and glorie of the world, and by all meanes to enrich it selfe, notwithstanding it make a glo-

rious shewe of the service of God. 2. It is sharpe sighted, and hath eagles eyes to obserue other mens behaiour, when in the regarding its owne, it is as blinde as a beetle. 3. To be more curious in the obseruation of ancient traditions, then the statutes and commandments of almightie God. 4. To stumble at a straw, and skip over a blocke, that is, to omie serious affaires, and hunt after trifles. Matth. 23. 4. 5. To doe all things that they may be seene of men. Matth. 6. 5.

Popish fasting, is meere hypocrisie; because it standeth in the distinction of meates, and it is vsed with an opinion of merite.

Externall abstinence from meates, without internall and spirituall fasting from sinne, and vnlawfull desires. Esay 58. 5, 6. *Is this such a fast, as I haue chosen, that a man should afflict his soule for a day, and bowe downe his head as a bulrush, and saye dayne in sackcloth and ashes? will thou call this a fasting, or an acceptable day vnto the Lord? Is not this the fasting that I haue chosen, to loose the bands of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake every yoke?*

VII. Contempt, neglect, and intermission of Gods seruice. Reu. 3. 15, 16. *I know thy workes, that thou art neither cold nor hote: I would thou werest cold or hote. Therefore because thou art luke warme, and neither cold nor hote, it will come to passe, that I shall spew thee out of my mouth.*

VIII. Corrupting of Gods worshippe, and that order of gouernment, which he hath ordained for his Church: the which is done, when any thing is added, detracted, or any way, against his prescript, mangled. Deut. 12. 32. *Every thing which I commaund you, that doe: neither adde to it, nor detract from it.* This condemneth that popish eleuation of bread in the Lords Supper, and the administration of it alone to the people without wine, together with this fearefull abomination of the Masse.

By this we may learne to reiect all popish traditions, Matth. 15. 9. *In vaine doe they worship me, teaching for doctrines, mens precepts.* Now it is manifest, that all popish traditions, they either on their owne nature, or others abusing of them, serue as well to superstition and false worship, as to enrich that concetious & proud Hierarchie: whereas the Scriptures contained in the Old & New Testament, are all sufficient, not only to confirme doctrines, but also to reforme manners. 2. Tim. 3. 16. *The whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, and to correct, and to instruct in righteousnes: that the man of God may be absolute, being made perfect vnto all good workes.*

The Romish Hierarchie is here also condemned, from the parratour to the Pope: the gouernment whereof, is an expresse image of the old Romane Empire, whether wee consider the regiment it selfe, or the place of the Empire, or the large circuite of that gouernment. Reuel. 13. 15. *And it was permitted to him, to giue a spirit to the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.*

IX. A religious reuerence of the creature, as when wee attribute more vnto it, then we ought. *Reuel. 22.8. When I had heard and seene, I fell downe to worship before the feete of the Angel, which shewed me these things. But he said vnto me. See thou doe it not: for I am thy fellow seruant. Act. 10.25. As Peter came in, Cornelius met him, and fell downe at his feet, and worshipped him: But Peter took him vp, saying. Stand vp, for euen I my selfe am a man.*

If then it be so hainous a thing, to reuerence the creature, much more to pray vnto it, whether it bee Saint or Angell. *Rom. chap. 10. vers. 14. How shall they call vpon him, in whom they haue not beleued. Matth. 4.10. Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

Neither may we pray vnto Christ, as he is onely man, but as he is God and man: for wee direct not our prayers vnto the humanitie, but to the deitie, to which the humanitie is knit by an hypostaticall vnion.

This teacheth vs plainly, that inuocation of any creature is vnlawfull: for wee must pray to them, that are able to knowe the secrets of the heart, and discerne the wisdom of the spirit: now none is able to doe that, but such a nature as is omnipotent. *Rom. 8.27. He that searcheth the hearts, knoweth what is the meaning of the spirit: for he maketh request for the Saints, according to the will of God.*

Neuerthelesse, such as are Saints indeede, are to bee honoured by an approbation of Gods gifts in them, and by an honorable mention of them, and also by imitation of their manners and liues, being as patternes for vs to walke after.

X. Worshipp of diuels: **I.** Magique, which is a mischieuous art, accomplishing wonders by Satans assistance. For it is appropriate to God to doe miracles; for hee alone both beyond, and against the course of nature, dooth wonderfull things. Now the instruments which God vseth in producing miracles, are onely they, who doe in the true Church of God, make profession of the faith.

Albeit the diuels cannot worke miracles, yet may they effect meruailes, or wonders, and that, not by making a new thing, which before was not at all: but rather by moouing, transporting, and applying naturall things diuersly, by causing a thinne bodie, as the ayre, to be thick and foggie, and also by bewitching the senses of men.

The foundation of Magique, is a couenant with Satan.

A couenant with Satan, is such a contract, by which Magitians haue mutually to doe with the diuell. In this obserue:

The originall of this mutuall contract: **I.** Satan maketh choice of such men to bee his seruants, as are by nature either notorious bad persons, or very fillie soules. **II.** Hee offereth vnto them diuers meanes, either by other Magicians, or by some bookes written by such: Satanicall meanes; I call those, which are vsed in the producing of such an effect, to the which they, neither by anie expresse rule out of Gods word, nor of their owne nature,

were

were euer ordained. Such are concealed speeches, words of the Scripture wrested, and abused, to the great contumelie and disgrace of the Lord God; holy, or rather vnholie water, scieues, scales, glasses, images, bowings of the knee, and such like diuers gestures. III. When the wicked see these meanes offered vnto them, they presently are not a litle glad, and assuredly beleeue, that in those things there is vertue to worke wonders by. IV. They declare this their satanicall confidence, by their earnest desire, practising, and abusing the meanes. V. Then the diuell is at their elbowes, being thus affected, that he may both assist them, & in them shew diuers trickes of his legerdemaine; because he alone doth by meanes voyd of all such vertue, effect that, which his wicked instrument intended.

Againe, obserue Satans counterfaiting of God. He is Gods Ape, and taketh vpon him, as though he were God. I. As God hath his word, his Sacraments, and faith due vnto him: so hath the diuell his word; and to seale it vnto the wicked, he annexeth certaine signes, namely, characters, gestures, sacrifices, &c. as it were sacraments, that both hee may signifie his diuellish pleasure to his Magicians, and they againe may testifie their satanicall both obedience and confidence to him. II. As God heareth such as call vpon, trust in, and obey him: so the diuell is greatly delighted with magicall ceremonies and inuocations, because by them God is dishonoured, and hee magnified: therefore, if God cut him not short, he is readie prest to assist such, as shall vse such ceremonies or inuocations.

The couenant is either Secret, or Expresse.

Secret, or implicite, when one doth not expressely compact with Satan, yet in his heart alloweth of his meanes, assuredly and vpon knowledge belecting, that if such means were vsed, there might indeed that great wonder be wrought which he desired.

Expresse, when one doth not onely put his confidence in Satan, but couenanteth with him vpon conditions, that he, giuing himselfe wholly ouer to the diuell, may againe, by obseruing certaine ceremonies, accomplish his desire.

Magique, is either coniecturall, or operative.

Coniecturall, whereby things are by Satans direction prophesied of before. Of prophesies, some are done with meanes, others without.

Prophecies done with meanes, are these:

I. Soothsaying, diuination by the flying of birds Deut. 18. 11.

II. The kind of diuination, which is, by looking into beasts entrails. Ezech. 21. 21 *The King of Babel, &c. consulted with idols, and looked in the liver.*

III. Necromancie, or coniuring: by which the diuell, in the forme of some dead man, is sought vnto for counsell. 1. Sam. 28. 11. *Then said the woman, Whom wilt thou call vp vnto thee? And he said, Call vp Samuel vnto me. vers. 13. Then said he vnto her, Feare not, but what sawest thou? And the woman said vnto Saul, I saw gods ascending out of the earth. vers. 14. Then said he vnto her,*

What

What fashion to be of? and she answered, An olde man cometh vp lapped in a mantle. And Saul knew that it was Samuel; & he enclined his face to the ground, and bowed himselfe. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? The Saul answered, I am in great distresse: for the Philistims make warre against me, &c. This Samuel, was not that true Prophet of God, who appointed Saul King ouer Israel: for, 1. the foules of the Saints departed, are farre from the diuels clawes and dominion. 2. That good Samuel, if it had been he indeede, would neuer haue permitted Saul to worship him. 3. He saith to wicked Saul, To morrow shalt thou be with me, vers. 14. Neither could this bee a bare illusion, and, as I may say, legerdemaine of the witch, for he plainly foretold Sauls destruction, which an ignorant woman could not know, much lesse durst she constantly auouch any such matter to the King. It remaineth then, that this Samuel was a meere illusion of Satan.

Diuining without meanes is, when such as are possessed with an vncleane spirit, vse immediatly the helpe of the same spirit, to reueile secrets, Act. 16. 16. *A certaine mayd hauing a spirit of diuination, was vs, which gate her master much vantage with diuining. Esay 94. 4. Thy voyce shall be out of the ground, like him that hath a spirit of diuination, and by talking shall whisper out of the dust.*

Magique operative, hath two parts: Iuggling, and Inchantments.

Iuggling, whereby, through the diuels conuenance, many great and very hard matters, are in shew effected. Exod 7. 10, 11, 12. *Aaron cast forth his rod before Pharaoh, and before his seruants, and it was turned into a serpent. Then Pharaoh called also for the wise men, and sorcerers, and those charmers also of Egypt did in like manner with their enchantments: for they cast downe euerie mans his rod, and they were turned into serpents: but Aarons rodde deuoured their rod.*

Enchantment, or charming, is that, whereby beasts, but especially yong children, and men of riper yeares, are by Gods permission infected, poisoned, hurt, bounden, killed, and otherwise molested; or contrarily, sometimes cured of Satan, by mumbling vp some fewe words, making certaine characters and figures, framing circles, hanging amulets about the necke, or other parts, by hearbs, medicines, and such like trumperie, that thereby the punishment of the faithles may be augmented, in reposing their strength vpon such rotten flauers, and the faithfull may be tried, whether they will commit the like abomination, Psal. 18. 4. *Their poison is enen like the poison of a serpent: like the deepe adder that stoppeth his eare, which heare not the voyce of the enchanter, though he bee most expert in charming. Eccle. 10. 11. If the serpent bite when he is not charmed, &c.*

Thus haue we heard Magique described out of Gods word, the which, how as yet, common it is, in those especially which are without God in the world, and whom Satan by all meanes strongly deludeth, the lamentable experience which many men, and most places haue thereof, can sufficiently proue vnto

vs. And surely, if a man will but take a view of all poperie, he shall easily see, that the most part is meer Magique.

They which spread abroad by their writing or otherwise, that witches are nothing els, but melancholike doting women, who, through the diuels delusion, suppose that they themselves doe that, which indeede the diuell doth alone: albeit they endeavour cunningly to cloake this sinne, yet by the same meanes they may defend murder, adulterie, and what other sinne so euer.

II. Those which doe consult with Magitians, they doe also worshipping the diuell: for they revolt from God to the diuell, how soeuer they plaister vp their impietie with yntempered moner, that they seeke Gods helpe, though by the meanes of Magitians. 1. Sam. 28. 13. *The woman said to Saul, I saw gods ascending from the earth.* Leu. 20. 6. *If any turne after such as worke with spirits, and after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.* Elay 8. 19, 20. *When they shall say to you, Enquire at them which haue a spirit of diuination, and at the soothsayers, which whisper and murmur. Should not a people enquire at their God? from the living to the dead? to the Law, and to the testimonie.*

The affirmatiue part.

Thou shalt worshipping God in spirit and truth.

Ioh. 4. 24. *God is a spirit, and they that worshipping him, must worship him in spirit and truth.* For so soone as any man beginneth to worship God after an overthrow and vnlawfull manner, he then adoreth an idoll, how soeuer he seemeth to colour his impietie. Paul therefore Rom. 1. 23. saith, that such as worshipped the creature, and turned the glorie of the incorruptible God, to the similitude of a corruptible man, did forsake the Creator. vers. 25. and 1. Cor. 10. 20. *Those things which the Gentiles sacrifice, they sacrifice to diuels, and not vnto God.*

To this part therefore appertaine such things, as respect the holy and solemne seruice of God.

I. The true and ordinarie means of Gods worship, as calling vpon the name of the Lord by humble supplication, and heartie thankes giving; and the ministrie of the Word, and Sacraments. Acts 2. 41, 42. *They that gladly received his word, were baptized: and the same day there were added to the Church about three thousand soules. And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and of prayers.* 1. Tim. chap. 2. vers. 1. *I exhort you especially, that prayers and supplications be made for all men, for kings, and all in authoritie.* Acts 20. vers. 7. *The first day of the weeke, the Disciples being come together to breake bread, Paul preached vnto them, readie to depart on the morrow, and continued the preaching vnto midnight.* Tertull. Apolog. chap. 39. *We come into the assemblie and congregation, that with our prayers, as with an armie, we might compass God. This kinde of violence offered to God, is acceptable to him. If any man so offend, that hee must bee suspended from the publique*

like place of prayer, and holie meetings, all ancient men, that be of any account, beare rule, being aduanced to this honour, not by bribes, but by their good report. &c. reade the rest.

II. An holy vse of the meanes. First, in the ministers, who ought to administer al things belonging to Gods worship, according to his word. Math. 28. 20. *Teaching them to obserue all things, which I haue commaunded.* 1. Corinthians 11. 22. *I haue receiued of the Lord that, which also I haue deliuered.* Secondly, in y^e rest of the assemblie: whose dutie is in praying vnto God, in hearing the word preached and read, and in receiuing the Sacraments to behaue themselues outwardly in modestie, and without offence. 1. Corinth. 14. 40. *Let all things bee done honestly, and by order.* Inwardly, they must take heede, that their hearts be well prepared to serue God. Eccles. 4. 17. *Take heede to both thy feete, when thou entrest into the house of God, &c.* and chap. 5. 1. *Be not rash with thy mouth, nor let thine heart be hasty to utter a thing before God.* Againe, wee must looke that wee approach neere God in confidence of his mercie, together with a contrite and repentant heart for all our finnes. Hebr. 4. 2. *The word that they heard profited not, because it was not mixed with faith in those that heard it.* Psalm. 26. 6. *I will wash mine hands in innocencie, O Lord, and so come before thine altar.*

III. The helps and furtherances of the true worship, are two: Vowes, and Fasting; and they are not to be taken, as the worship of God it self. For we may not obtrude any thing to God, as good seruice, and as though it did binde the conscience, except he haue ordained it for that end and purpose.

A vow, in the New Testameht, is a promise to God, with a full intent to obserue some corporall and externall duties, which a Christian hath on his owne accord, without iniunction, imposed vpon himselfe, that he may thereby the better bee excited vnto repentance, meditation, sobrietie, abstinence, patience, and thankfulness towards God. Gen. 28. 20. *Then Iacob vowed a vow, saying, If God will be with me, and will keepe me in this iourney, which I goe, and will giue me bread to eat, and clothes to put on, so that I come againe to my fathers house in safetie: then shall the Lord be my God, and this stone which I haue set vp as a pillar, shall be Gods house, and of all that thou shalt giue me, I will giue the tenth to thee.*

In vowing, we haue these things to obserue: 1. Wee must not vow that which is vnlawfull. 2. Wee ought not to vow the performance of that, which is contrarie to our vocation. 3. Vowes must bee of that which wee can doe. 4. They must bee farre from so much as a conceit of merite, or worshippe of God. 5. Wee must so performe our vowes, as that they encroch not vpon Christian libertie, giuen vs in Christ: for wee are bounden to pay our vowes, no longer then the causes thereof either remaine, or are taken away. Deut. 23. 18. *Then shall neither bring the hire of a whore, nor the price of a dogge, into the house of the Lord thy God, for any vow.* vers. 21. *When thou shalt*

vow a vow vnto the Lord thy God: thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee: But when thou abstainest from vowing, it shall be no sin vnto thee, &c. vers. 23. Psal. 66. 14. I will pay thee my vowes which my lips haue promised.

Fasting, is when a man perceiuing the want of some blessing, or suspecting and seeing some imminent calamitie vpon himselfe, or other, abstaineth not onely from flesh for a season, but also from all delights and sustenance, that he thereby may make a more diligent search into his owne sinnes, or offer most humble praiers vnto God, that he would withhold that, which his anger threatened: or bestow vpon vs some such good things as we want. *Math. 9. 15. Can the children of the marriage chamber mourne, so long as the bridegrome is with them? 1. Cor. 7. 5. Desist not one another, except for a time, that ye may the better fast and pray. Joel. 2. 12. Wherefore euen now, saith the Lord, be ye turned vnto me, with all your heart, with fasting and prayer. vers. 17. Rent your hearts, and not your garments, and turne vnto the Lord your God: for he is gracious and mercifull, long suffering, and of great kindnes, that he might repent him of this euill. vers. 15. Blow the trumpet in Sion, sanctifie a fast, call a solemne assemblie. vers. 16. Gather the people, sanctifie the Congregation, gather the Elders, assemble the children, and those that sucke the breasts. Let the bridegrome go forth of his chamber, and the bride out of her bride chamber. vers. 17. Let the Priests be ministers of the Lord, weep betweene the porch and the altar, and let them say, Spare thy people, O God, &c.*

A fast, is sometime priuate, sometimes publike. *2. Chron. 20. 3. Iehoshaphat feared, and set himselfe to seeke the Lord, and proclaimed a fast throughout all Iudah. Hest. 4. 16. Fast ye for me, and neither eate nor drinke: for the space of three daies and nights. I also and my maides will fast.*

A fast is either for one day alone, or for many daies together. Each of them is as occasion serueth, an abstinence from meate at dinner alone, or supper alone, or both dinner and supper. *Iudg. 20. 23. The children of Israel had gone vp and wept before the Lord vnto the evening &c. Dan. 10. 3. I Daniel was in beaunies for three weekes of daies, I ate no pleasant bread, neither came flesh nor wine in my mouth, &c.*

IV. Leagues of amitie among such as feare God according to his word, are lawfull: as, contracts in matrimonie, league in warre, especially if the warre be lawfull, and without confidence in the power of man. *2. Chron. chap. 19. vers. 2. Mal. chap. 2. vers. 11.*

To these may bee added, that couenant which the magistrate and people make among themselves, and with God, for the preferuation of Christian religion. *2. Chron 13. 12. And they made a couenant to seeke the Lord God of their fathers with all their heart, and with all their soule, &c. vers. 14. And they swore vnto the Lord with a loud voyce, and with shouting, and with trumpets, and with cerners.*

CHAP. 22.

Of the third Commandement.

THe third Commandement concerneth the glorifying of God in the affaires of our life, without the solempne seruice of God.

Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

The Resolution.

Name] This word properly signifieth Gods title: here figuratiuely it is vsed for any thing, whereby God may be knowne, as men are by their names: so it is vsed for his word, workes, iudgements. Act. 9. 15. *He is an elect vessel, to conuey my name among the Gentiles.* Psalm. 8. 1. *O Lord our God, how great is thy name through all the world! which setteth thy glorie above the heauens.*

Take] That is, vsurpe: this word is translated from pretious things, which may not be touched without licence. And in truth, men, which are no better then wormes creeping on the earth, are vtterly vnworthie to take, or, as I may say, touch the sacred name of God with minde, or mouth: neuertheless God of his infinite kindnesse permitteth vs so to doe.

In vaine] Namely, for no cause, any matter, and vpon each light and sond occasion.

For] The reason of this commandement is taken from the penaltie annexed. He that abuseth Gods name, is guiltie of sinne before Gods iudgement seate: and therefore is most miserable. Psal. 32. 1, 2. *Blessed is the man whose iniquitie is forgiven, and whose sinne is couered: blessed is the man to whom God imputeth not sinne.*

Guiltlesse] That is, he shall not be vnpunished.

The negative part.

Thou shalt not bereaue God of that honour that is due vnto him.

Here is included each seuerall abuse of any thing, that is vsed in the course of our liues, out of the solempne seruice of God.

I. Periurie, when a man performeth not that, which he on his owne accord sware to doe. Matth. 5. 33. *Thou shalt not forswear thy selfe, but performe thine oth to the Lord.*

Periurie containeth in it foure capitall finnes. 1. Lying. 2. False inuocation on Gods name, because a forswearer calleth on God to confirme a lye.

3. Contempt of Gods threatnings, that he will most grievously punish perjurie. 4. A lye in his covenant with God, for the forswearer bindeth himselfe to God, and lieth vnto God.

II. To sweare that which is false. This is to make God and the diuell both alike. Ioh 8.44. *Ye are of your father the diuell, &c. when he speaketh a lie, he speaketh of himselfe, because he is a liar, and the father of lies.* Zach. 5.4. *It shall enter into the house of him, that sweareth falsely by my name.*

III. To sweare in common talke. Matth. 5.37. *Let your communication be yea, yea, and nay, nay: for what soever is more then these, commeth of euil.*

IV. To sweare by that which is no God. Matth. 5.34, 35. *But I say vnto you, sweare not at all, neither by heauen, for it is Gods throne: neither by the earth, for it is his footstool: neither by Hierusalem, for it is the citie of the great king.* 1. King. 19.2. *Iesabel sent a messenger to Elias, saying, Thus doe the gods, and so let them deale with me, if I by to morrow this time, make not thy life, as do the life of euery one of them.* Iere. 12.16. *They taught my people to sweare by Baal.* Iere. chap. 5.7. *Thy sonnes forsake me, and sweare by them which are no gods.*

This place condemneth that vsuall swearing by the masse, faith, and such like. Matth. 23.22. *Hec that sweareth by heauen, sweareth by Gods throne, and him that sitteth thereon.*

But for a man to sweare by Christs death, wounds, blood, and other parts of his, is most horrible: and is as much, as to crucifie Christ againe with the Iewes, or account Christs members, as God himselfe.

V. Blasphemie, which is a reproch against God; and the least speech, that saoureth of contempt to his maiestie. Leuit. 24.15, 16. *Who soeuer curseth his God, shall beare his finnes. And he that blasphemeth the name of the Lord, shall be put to death.* 2. King. 19.10. *So shall ye say to the King of Iudab: let not thy God deceiue thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Asshur.* Ajax in the Tragedie, hath this blasphemous speech, That euery coward may ouercome, if he haue God on his side: as for him, he can get the victorie without Gods assistance. That flie taunt of the Pope is likewise blasphemous, wherein he calleth himselfe *the seruant of all Gods seruants*: when as in trueth, he maketh himselfe Lord of Lords, and God subiect to his vaine fantasie.

VI. Cursing our enemies: as, Goe with a vengeance: or, the diuell goe with thee: Or, our selues; as, I would I might neuer stirre: or, as God shal iudge my soule, &c. To this place we may referre the execrations of Iob 3. Iere. 17.

VII. To vse the name of God carelessly in our common talke: as, when we say, Good God! good Lord! O Iesus! or, Iesus God! &c. Phil. 2.10. *At the name of Iesus, shall euery knee bow, of things in heauen, things in earth, & things vnder the earth.* Esay 45.23. *Euery knee shall bowe vnto me, and euery tongue shall sweare by me.*

VIII. Abusing Gods creatures: as, when wee either deride the workmanship of God, or the manner of working: againe, when we debase the excellencie

cie of the worke, obscure Gods gifts in our brother, or discommend such meats as God hath sent vs to eate: finally, when as wee in the contemplation of any of Gods creatures, giue not him the due praise and glorie. 1. Cor. 10. 31. *Whether ye eate or drinke, or what soeuer ye doe els, see that ye doe all to the glorie of God.* Psal. 19. 1. *The heauens declare the glorie of God, and the firmament sheweth his handie worke.*

IX. Lots as when we search what must be (as they say) our fortune, by dice, bones, bookes, or such like. For we are not to vie lots, but with great reuerence: in that the disposition of them immediatly commeth from the Lord, and their proper vse is to decide great controuerfies. Prou. 16. 33. *The lot is cast into the lappe, but the whole disposition thereof is in the Lord.* Prou. 18. 18. *The lot causeth contentions to cease, and maketh a partition among the mightie.* For this cause the land of Canaan was deuided by lots. Iosh. 14. and 15. chap. By which also both the hie Priests, and the Kings were elected: as Saul, 1. Sam. 10. And Mathias into the place of Iudas Iscariot. Act. 1. 23.

X. Superstition, which is an opinion conceiued of the workes of Gods providence: the reason whereof, can neither bee drawne out of the word of God, nor the whole course of nature. As for example, that it is vnluckie for one in the morning to put on his shoe awrie, or to put the left shoe on the right foote, to sneeze in drawing on his shoes, to haue salt fall toward him, to haue an hare crosse him, to bleede some few drops of bloud, to burne on the right eare. Againe, that it is contrarily good lucke to finde olde yron, to haue drinke spilled on him, for the left eare to burne, to pare our nailes on some one day of the weeke, to dreame of some certaine things. The like superstition, is to surmise that beasts may bee tamed by verses, prayers, or the like: that the repetition of the Creede or the Lords prayer, can infuse into hearbes a facultie of healing diseases. Deut. 18. 11. Here also is Palmestrie condemned, when by the inspection of the hand, our fortune is foretold.

These and such like, albeit they haue true events, yet are we not to giue credence vnto them: for God permitteth them to haue such successe, that they which see and heare such things, may be tried, and it may appeare what confidence they haue in God. Deut. 13.

XI. Astrologie, whether it bee in casting of natiuities, or making of Prognostications. This counterfeit arte is nothing els, but a meere abuse of the heauens, and of the starres. 1. The twelue houses, which are the ground of all figures, are made of the fained signes of a supposed Zodiacke, in the highest spheare commonly called the *first Mooneable*: and therefore to these houses a man cannot truly ascribe any influence or vertue. 2. This arte ariseth not from experience, because it neuer happeneth that the same position of all starres is twise together obserued: and if it were, yet could there not certaine ground arise from thence, in that the efficacie & influence of the stars is confusedly mixed both in the ayre and in the earth, as if all hearbes were mingled together in one yessel. 3. This art withdraweth mens mindes from the

contemplation of Gods prouidence, when as they heare, that all things fall out by the motion, and disposition of the starres. 4. Starres were not ordained to foretell things to come, but to distinguish daies, moneths, and yeares. Gen. 1. 14. *Let there bee lights in the firmament of the heauen, to separate the day from the night: and let them be for signes and for seasons, and for daies and for yeares.* Esay 47. 13. *Thou art wearied in the multitude of thy counsels: let now the Astrologers, the starre gazers, and Prognosticators stand up and saue thee from these things, that shall come vpon thee.* vers. 14. *Behold, they shall be as stubble: the fire shall burne them.* Eccl. Dan. 2. 2. *The king commanded to call the Iechanters, Astrologers, Sorcerers, and Chaldeas, to shew the King his dreames.* Act. 19. 19. *Many of them which used curious arts, brought their bookes, and burned them before all men.* 5. Astrologically predictions are conuersant about such things, which either simply depend on the meere will and disposition of God; and not on the starres: or els such, as depending vpon mans free-will, are altogether cōtingent: and therefore can neither be foreseene, nor foretold. 6. It is impossible by the bare knowledge of such a cause, as is both common to many, and farre distant from such things as it worketh in, precisely to set downe particular effects: but the starres are such causes as are both common to many, and farre distant from all things done vpon earth: and therefore a man can no more surely foretell what shall ensue by the contemplation of the starres, then he which seeth an henne sitting, can tell what kinde of chickens shall be in every egge.

Question. Haue then the starres no force in inferiour things?

Answer. Yes vndoubtedly, the starres haue a very great force, yet such as manifesteth it selfe onely in that operation which it hath in the foure principall qualities of naturall things, namely in heate, cold, moysture, and drinesse: and therefore in altering the state, and disposition of the ayre, and in diuersly affecting compound bodies, the starres haue no small effect. But they are so farre from enforcing the will to doe any thing, that they cannot so much as giue vnto it the least inclination. Now to define how great force the starres haue, it is beyond any mans reach. For albeit the effects of the Sunne, in the constitution of the foure parts of the yeare, are apparant to all, and the operation of the Moone not very obscure; yet the force and nature both of planets and fixed starres, which are to vs innumerable, are not so manifest. Therefore seeing man knoweth onely some starres, and their onely operation, and not all, with their forces, it cannot be that he should certainly foretel future things, although they did depend on the starres. For what if the position of such and such certaine starres, doe demonstrate such an effect to ensue? may not the aspects of such as thou yet knowest not, hinder that, and produce the contrarie?

Question. Is then the vse of Astrologie vtterly impious?

Answer. That part of Astrologie, which concerneth the alteration of the ayre, is almost all both false and friuolous; and therefore in a manner all predictions grounded vpon that doctrine are meere toyes, by which the sillie and ignorant

ignorant people are notably deluded. As for that other part of Astrologic, concerning natiuities, reuelutions, progressions, and directions of natiuities, as also that which concerneth election of times, and the finding againe of things lost, it is very wicked; and it is probable, that it is of the same brood with implicite and close Magique. My reasons are these: I. The word of God reckoning Astrologers amongst Magicians, adudgeth them both to one and the same punishment. II. But the Astrologer saith, he foretellethe many things, which, as he sayd, come so to passe: be it so: But how, I demaund? and by what meanes? He saith by arte, but that I denie. For the precepts of his arte will appeare to such as reade them not with a preiudicate affection, very ridiculous. Whence then, I pray you, doth this curious diuiner foreshew the truth, but by an inward and secret instinct from the diuell? This is *Augustines* opinion in his 5. booke and 7. chapt. of the Cite of God. *If we weigh all these things, sayth he, we will not without cause beleene, that Astrologers, when they doe wonderfullie declare many trueths, work by some secret instinct of euill spirits, which desire to fill mens braines with erroneous and dangerous opinions of flatterie destinies, and not by any arte, deriued from the inspection and consideration of the Horoscope, which indeede is none.*

XII. Popish consecration of water and salt, to restore the minde vnto health, and to chase away diuels. The reformed Missal. pag. 96.

XIII. To make iests of the Scripture phrase. Esay 66. 2. *I will looke upon him that is poore, and of a contrite spirit, and which trembleth at my words.* We haue an example of such scoffing in the Tripart. hist. chapter 36. booke 6. *The heathen did grienously oppresse the Christians, and inflicted sometimes vpon their bodies corporall punishments. The which when the Christians signified vnto the Emperour, he disdained to assist them, and sent them away with this scoffe: You are to suffer iniuries patiently, for so are ye commanded of your God.*

XIIII. Lightly to passe ouer Gods iudgements, which are seene in the world. Matth. 26. 34. *Verely, verely, I say vnto thee, this night before the cocke crow, thou shalt denie me thrise.* vers. 35. *Peter sayd vnto him, Though I should dye with thee, I will not denie thee.* Luk. 13. 1, 2, 3. *There were certaine men present at the same season, that shewed him of the Galileans, whose blond Pilate had mingled with their owne sacrifices. And Iesus answered, and sayd vnto them, Suppose ye that these Galileans were greater sinners, then all the other Galileans, because they haue suffered such things? I tell you nay, but except ye amend your lines, ye shall likewise perishe.*

XV. A dissolute conuersation. Matth. 5. 16. *Let your light so shine before men, that they seeing your good workes may glorifie your Father which is in heauen.* 2. Sam. 12. 14. *Because that by this deede, thou hast made the enemies of the Lord to blaspheme, the child that is borne vnto thee shall surely dye.*

The affirmative part.

In all things giue God his due glorie. 1. Cor. 10. 13. To this appertaine:

I. Zeale of Gods glorie about all things in the world besides Numbe. 35. 8. *When Phineas the sonne of Eleazar saw it, he followed the man of Israel into his tent, and thrust them both through: so wis, both the man of Israel and the woman through hir bellie. Psal. 69. 22. The zeale of thine house hath eaten me up, and the reproches of the scornfull have fallen upon me.*

II. To vie Gods titles onely in serious affaires, and that with all reuerence. Deut. 28. 58. *If thou wilt not keepe and doe all the words of this law (that are written in this booke) and feare this glorious & fearefull name, THE LORD THY GOD. Rom. 9. 5. Of whom are the fathers, and of whom, concerning the flesh, Christ came, who is God ouer all, blessed for ever, Amen.*

III. An holy commemoration of the creature, whereby we, in the contemplation and admiration of the dignitie and excellencie thereof, yeeld an approbation when wee name it, and celebrate the praise of God, brightly shining in the same. Psal. 64. 9, 10. *And all men shall see it, and declare the works of God, and they shall vnderstand what he hath wrought: but the righteous shall be glad in the Lord, and trust in him: and all that are upright of heart shall reioyce. Luke 21. 8, 19. And all they that heard it, wondered at the thinges that were tolde them of the shepheards: But Marie kept all those things, and pondered them in her heart. Ierem. 5. 12. Feare ye not me, saith the Lord? or will ye not be afraid at my presence, which haue placed the sands for the bounds of the seas, by the perpetuall decree, that is cannot passe it, and though the waves thereof rage, yet can they not preuaile, though they rore, yet can they not passe ouer.*

IV. An oth, in which wee must regarde: 1. How an oth is to bee taken. 2. How it is to bee performed. In taking an oth, foure circumstances must be obserued.

I. The matter or parts of an oth: the parts are in number foure. 1. Confirmation of a truth. 2. Inuocation of God alone, as a witnesse of the truth, and a reuenger of a lye. 3. Confession that God punisheth periuire, when he is brought in as a false witnesse. 4. An obligation, that we will vndergoe the punishment at Gods hand, if we performe not the condition.

II. The forme. We must sweare 1. truly, least we forswear. 2. Iustly, least we commit impietie. 3. In iudgement, for feare of rashnes. Ierem. 4. 2. *Thou shalt sweare, the Lord liueth, in truth, in iudgement, and in righteousness. Esay 48. 1 Which sweare by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness, &c.* Therefore the oth of drunken, furious, and franticke men, also othes of children, they doe not impose an obligation of them, but by law are no othes.

III. The ende, namelie to confirme some necessarie truth in question.

Heb.

Heb. 6. 16. *Men sweare by him that is greater then themselves: and an oth for confirmation, is among them an end of all strife.* I call that a necessarie truth when some doubt, which must necessarily be decided, can none other way be determined then by an oth: as when Gods glory, our neighbours body or goods, or the credit of the partie for whom the oth is ministred, are necessarily called into question. Rom. 1. 9. *God is my witness (whom I serve in my spirit in the Gospel of his Sonne) that without causing I make mention of you.* 2. Cor. 1. 23. *I call God for a record into my soule, that I spare you, I cannot but say you are Corinth.*

IV. The diuers kinds or sorts of othes. An oth is publike, or priuate.

Publike, when the Magistrate, without any perill to him that sweareth, doth vpon iust cause exact a testimonie together with an oth.

A priuate oth is, which two or more take priuately. This, so that it be sparingly, and warily vsed, is lawfull. For if in serious affaires, and matters of great importance, it bee lawfull in priuate to admit God as a Iudge, why should hee not as well be called to witnesse? Again, the examples of holie men shew the practise of priuate othes, as not vnlawfull. Iacob and Laban confirmed their covenant one with an other by a priuate oth: the like did Boaz in his contract with Ruth.

To this place may bee added an *affirmation*, the which albeit it bee like an oth, yet indeede is none: and is nothing els, but a constant assertion of our mind, intersetting sometimes the name of a creature. Such was Christs assertion, *Verely, verely, I say vnto you.* And Pauls, *I call God to record in my spirit.* Where is both an oth & an affirmation: 1. Cor. 12. 3. *By your relieving which I haue in Iesus Christ, I die daily.* 1. Sam. 20. 3. *I indeed, as the Lord liueth, and as my soule liueth, there is but a step between me & death.* And surely in such a kind of affirmation there is great equitie: for albeit it bee vnlawfull to sweare by creatures, least Gods honour and power should bee attributed vnto them: yet thus farre may we vse them in an oth, as to make pledges, and as it were cognisances of Gods glorie.

The performance of an oth, is on this manner. If the oth made bee of a lawfull thing, it must be performed, bee it of much difficultie, great dammage, and extorted by force of him that made it. Psal. 15. 4. *He that sweareth to his owne hinderance and chaunge it not, he shall dwell in Gods tabernacle.* Yet may the Magistrate, as it shall seeme right and conuenient, either annihilate or moderate such othes.

Contrarily, if a man sweare to performe things vnlawfull, and that by ignorance, error, or infirmie, or any other way, his oth is to be recalled. For we may not adde sinne, vnto sinne: 1. Sam. 25. 21. *And David said, Indeede I haue kept all in vaine, that this fellow had in the wilderness.* &c. vers. 22. So and more also doe God vnto the enemies of David: for surely I will not loose of all that he hath, by the dawning of the day, any that pisseth against the wall. vers. 33. David said, *Blessed be thy counsell, and blessed bee thou, which hast kept me this day from coming to food bland, and that mine hand hath not saved me.* 2. Sam. 19. 23. Da-

uid:

and promisseth that Shimei should not dye: but 1. King. 2. 9. David saith to Salomon, Though I swear for him selfe, not count him innocens, but cause his beere head to goe downe to the graine with him. Thus daily we see how much

V. Sanctification of Gods creatures and ordinance

V. Sanctification of Gods creatures and ordinances, the which is a separation of them to an holy use. Thus ought we to sanctifie our meates and drinks, the workes of our calling, and marriage.

The means of this sanctification are two: Gods word, and prayer. 1. Tim. 4. 4. *All which God hath created is good, and nothing wust be rejected, if it be received with thanksgiving: for it is sanctified by the word and prayer.*

By the word we are instructed: first, whether God alloweth the use of such things, or not: secondly, wee learne after what holy manner, in what place, at what time, with what affection, and to what end we must use them. Heb. 11. 6. *Without faith it is impossible to please God.* Psal. 119. 24. *Thy testimonies are my delight, they are my counsellors.* Iosh. 22. 19, 20. 1 Sam. 15. 23. Prayer, which I define to be petition and thanksgiving.

By petition, we obtaine of Gods maiestie, assistance by his grace, to make an holy vse of his creatures, and ordinances. Col. 3. 17. *Whatsoever ye shall doe in word or deede, doe all in the name of the Lord Iesus, giuing thanks to God euen the Father by him.* 1. Sam. 17. 45. *Then said Dauid to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the host of Israel, whom thou hast defied upon.* Mich. 4. 5. *We must walke in the name of the Lord our God, for ever and ever.* Here may we observe prayer made vpon particular occasion. 1. For a prosperous iourney. Act. 21. 5. *When the daies were ended, wee departed, and went our way, and they all accompanied vs with their wives and children, men of the right, and wee turning downe on the shore, prayed, &c.* 2. For a blessing vpon meates & chetables. loh. 6. 11. *Then Iesus took the bread, and when he had giuen thanks, he gaue it to his Disciples, and the Disciples to them that were set downe: and likewise of the fishes as much as they would.* Act. 27. 35. *He took bread, and gaue thanks to God, in presence of them all, and brake it, and began to eat.* 3. For issue in childbirth. This did Anna, 1. Sam. 1. 14. And Zacharie, Luke 1. 34. 4. For good success in busines. Gen. 24. 12. *Abrahams seruant prayed,* Y.

Thankgiuing is the magnifying of Gods name, euen the Father through
Christ, for his grace, ayde, and blessing in the lawfull vse of the creatures. Phil.
4. 6. *In all things let your requests be shewed vnto God, in prayer, and supplication,*
and giuing of thanks. 1. Theff. 5. 18. *In all things giue thanks: for this is the*
will of God in Christ towards you. This wee may reade vsed, 1. after meate.
Deut. 8. 10. *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord*
thy God, for the good land which he hath giuen thee. 2. After the losse of out-
ward wealth. Iob. 1. 21. *And Iob said, Naked came I out of my mothers wombe,*
and naked shall I returne againe: the Lord hath giuen, and the Lord hath taken
away, blessed be the name of the Lord for enmore. 3. For deliuerance out of
seruitude.

feruitude, Exod. 18. 10. *Isaiah said, Blessed be the Lord, who hath delivered you out of the hands of the Egyptians, and out of the hands of Pharaoh, who also hath delivered the people from under the hand of the Egyptians.* 4. For children. Gen. 29. 35. *She conceived againe and bare a sonne, saying, Now will I praise the Lord: therefore she called his name Judah.* 5. For victorie. 1 Sam. 22. 1. *And David spake the words of this song unto the Lord, when time the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul.* 6. For good successe in domesticall affaires. Abrahams seruant, Gen. 24. 1. *He blessed the Lord of his master Abraham.*

CHAP. 43.

Of the fourth Commandement.

THe fourth Commandement concerneth the Sabbath: namely, that holie time consecrated to the worship and glorifying of God. The words are these:

Remember the Sabbath to keepe it: sixe daies shalt thou labour, and doe all thy worke: but the seuenth day is the Sabbath of the Lord thy God; in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruāt, nor thy mayd, nor thy beast, nor thy straunger that is within thy gates. For in sixe daies the Lord made the heauen and the earth, the sea and all that in them is, and rested the seuenth daye: therefore the Lord blessed the seuenth day, and hallo- wed it.

The Resolution

Remember.] This clause doth intimate, that in times past there was great neglect in the obseruation of the Sabbath: and would that all degrees and conditions of men should prepare themselves to sanctifie the same: especially those that be gouernours of families, incorporations, and cities, to whom this commandement is directed.

To keepe it holy, or, so sanctifie it.] To sanctifie, is to seuer a thing from common vs, and to consecrate the same to the seruice of God. Here are described the two parts of this commandement: the first whereof, is rest from labour: the second, sanctification of that rest.

Sixe daies.] These words containe a close answer to this objection. It is much to cease from our callings one whole day. The answer (together with a first

first reason to enforce the sanctification of the Sabbath) is in these words, which is taken from the greater to the lesse. *If I permit thee to follow thy calling five whole daies, thou must well and must leave one only to serve me.*

But the first is true. Therefore the second.

The first proposition is wanting: the second, or assumption are these words, *Six daies, &c.* The conclusion is the commandment it selfe.

Here may wee see, that God hath given us free libertie to worke all the fixe daies. The which freedome no man can annihilate. Neuerthelesse, vpon extraordinary occasions, the Church of God is permitted to separate one daye or more of the seven, as neede is, either to fasting, or for a solemne day of reioycing, for some benefit receiued. Joel 2. 15.

The seventh day.] The second reason of this commandment taken from the end thereof.

If the Sabbath were consecrated to God, and his seruice, wee must, that day abstaine from our labours.

But it was consecrated to God, and his seruice.

Therefore we must then abstaine from our labours.

The assumption is in these words (*the seventh day, &c.*) where we must note, that God alone hath this priuiledge, to haue a Sabbath consecrated vnto him: and therefore all holie daies dedicated to what soeuer either Angell or Saint, are vnlawfull: how soeuer the Church of Rome haue imposed the obseruation of them vpon many people.

In it thou shalt doe.] This is the conclusion of the second reason, illustrated by a distribution from the causes. *Then, thy sonne, thy daughter, thy seruant, thy cattell thy stranger, shall cease that day from your labours.*

Any worke.] That is, any ordinarie worke of your callings, and such as may be done the day before, or left well vndone till the day after. Yet for all this we are not forbidden to performe such workes, euen on this day, as are both holie and of present necessitie.

Such are those workes, which doe vpon that day preserve and maintaine the seruice and glorie of God, as 1. A Sabbath daies iourney. Act. 1. 12: *Which is now Hierusalem, containing a Sabbath daies iourney.* 2. The killing and dressing of sacrificed beasts in the time of the law. Mar. 12. 5. *Have ye not read in the law, how that on the Sabbath daies, the Priests in the Temple breake the Sabbath, and are blamelesse?* 3. Iourneys vnto the Prophets, and places appointed vnto the worship of God. 2. King 4. 23. *He said, Why wilt thou goe so him this day? it is neither new moone, nor Sabbath day.* Psalm 84. 7. *They got from strength to strength, till euery one appeare before God in Zion.*

Such also are the workes of mercie, whereby the safetie of life or goods is procured: as that which Paul did, Act. 20. 9. *As Paul was long preaching, Eurychus overcome with sleepe, fell downe from the third loft, and was rayn up dead: But Paul went downe and laid himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.* vers. 12. *And they brought the boy aliue,*

also, and they were not a little comforted. 2. To helpe a beast out of a pit. Luke 14. 7. Which of you shall have an ox, or an asse fallen into a pit, & will not straightway pull him out on the Sabbath day? 3. Provision of meate and drinke. Math. 12. 1. Jesus went through the wheat in a Sabbath day, and his Disciples were an hundred, and began to pluck the ears of wheat, and to eat. In provision, we must take heed that our cookes, and household servants breake not the Sabbath. The reason of this is framed from the telling of the gesture, out of that place, 2. Sam. 25. 18. David longed and said, O that I might have some to drinke of the water of the well of Beth-lehem, which is by the gate. ver. 20. Then the three might breake into the host of the Philistines, and drew water out of the well of Beth-lehem that was by the gate, andooke and brought it to David; who would not drinke thereof, but poured it for an offering unto the Lord. ver. 27. And said, O Lord be it farre from me that I should doe this: for I am not this the blood of the men, that were in jeopardy of their lives: therefore would I not drinke. The reason standeth thus, if David would not haue his servants adventure their corporall liues for his provision, should hee drinke the water which they had provided? much lesse ought we for our meates, to adventure the liues of our servants. 4. Watering of cattell. Mat. 23. 23. The Lord answered, and said, Thou hypocrite, wilt not any of you on the Sabbath daye, drinke bin awne, or assure of the stubble, and bring him to the water? Upon the like perfect and holy uice, Phylisane, upon the Sabbath day, may take a journey to visit the distressed; Merchants their voyage, Shepherds may tend their flock, and Midwives may helpe women with child. Mark. 3. 27. The Sabbath was made for man, and not man for the Sabbath.

Within thy gates. This word gate, signifyeth by a figure, an institution and authoritie. Math. 23. 13. The gates of hell shall not overcome us. Let this be a looking glasse, wherein all Inholders, and inetrants of Strangers may looke into themselves, and behold what is their duty.

For in sixe daies. The third reason of this commandment, is from the like example.

That which I did, thou also must doe.

But I rested the seventh day, and hallowed it.

Therefore thou must doe the like.

God sanctified the Sabbath when hee did consecrate it to his service; when sanctifie it when they worship God in it. In this place we are to consider the Sabbath, how farre soorth it is ceremoniall and how farre soorth morall.

The Sabbath is ceremoniall, in respect of the strict obseruation thereof, which was a type of the intermill sanctification of the people of God, and that is, as it were, a continuall resting from the worke of sinne. Exod. 31. 13. Speak thou also unto the children of Israel, and say, Notwithstanding these sayings Sabbath: for it is a signe betweene me and you in your generation, that ye may know that I the Lord doe sanctifie you. The same is recorded, Ezech. 20. 12. I signified also that blessed rest of the faithful in the kingdome of heaue.

Isay 66. 23. From morneth to morneth, and from Sabbath to Sabbath shall all flesh come

come

com to worshipping before we finish the Lords Supper. 28.9. 10. If so be that you have given them a rest. &c.

The Sabbath is likewise ceremonially, in that it was observed the seventh day after the creation of the world, and was then solemnized with such ceremonies, Numb. 28.9. But, as the Sabbath day ye shall offer one lamb of a years old without spot, and one tenth deal of fine flour for a meate offering, mingled with oyle, and the drinke offering thereof. 10. There is also the offering of every Sabbath, beside the continuall burnt offering, and drinke offering thereof.

But now in the light of the Gospell, and the Churches professing the same, the ceremonie of the Sabbath is ceased. Col. 2. 16. Let no man therefore judge you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath: 17. which are but shadewes of things to come, but the body is Christ. The observation of the Sabbath was translated by the Apostles from the seventh day, to the day following. Acts 1. 7. The first day of the week, the Disciples being come together to break bread, Paul preached to them. 1. Cor. 16. 1. 2. Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia; so doe ye also every first day of the week, let every one of you put aside by himselfe, and lay up as God hath prospered him, that when I come there be no gatherings when I come. This day, by reason that our Saviour did upon it rise againe, is called the Lords day. Rev. 1. 10. I was in the spirit on the Lords day.

The observation of the Sabbath thus reconstituted by the apostles, was nevertheless neglected of those Churches which succeeded them, but after was reuined and established by Christian Emperours, as a day most apt to celebrate the memorie of the creation of the world, and in the serious meditation of the redemption of mankind. And was in effect, of holy times.

The observance of the Sabbath remitteth in as much as it is a certaine seventh day, preterueth and conserueth the institution of the word, and the solemn worship of God, especially in the assemblies of the Church. And in this respect we are vpon this day, as well inioyned a rest from our vocations, as the Jewes were. Esay 58. 13. If thou turne away thy face from the Sabbath, from doing thy will on mine holy day, and call my Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, and delogating your waies, &c.

Finally, as it becometh, in that it becometh free seruantes and carrell from their labours, which an other daies doe serue vnto their owners.

The affirmative part.

Keepe holy the Sabbath day. This wee doe, if we cease from the works of sinne, and our ordinarie calling: performing those spirituall workes, which are commaunded in the seconde and third Commaundement.

I. To arise early in the morning, that so we may prepare our selues to the better sanctifying of the Sabbath ensuing. This preparation consisteth in priuate prayers, & taking account of our seuerall finnes. Mark. 1. 35. In the morning

very early before day, Iesus arose and went into a solitarie place, and there prayed. The day following was the Sabbath, when he preached in the Synagogues: 39. Exod. 32. 5. 6. Aaron proclaimed, saying, To morrow shall bee the holy day of the Lord: So they rose up the next day early in the morning. Eccle. 4. ver. last. Take heed to thy feet when thou entrest into the house of God.

II. To be present at publique assemblies, at ordinarie howers, there to heare reuerently and attentiuely the word preached & read, to receiue the Lords Supper, and publicly with the congregation, call vpon and celebrate the name of the Lord. 1. Tim. 1. 1. 2. 3. Act. 20. 7. 2. King. 4. 21. 23. Act. 13. 14. 15. When they departed from Perga, they came to Antiochia, a citie of Pisidia, and went into the Synagoge on the Sabbath day, and sate downe. And after the lecture of the Law and Prophetes, the rulers of the Synagoge sent vnto them, saying, Yee men and brethren, if ye haue any word of exhortation for the people, say on.

III. When publique meetings are dissolued, to spende the rest of the Sabbath in the meditation of Gods word, and his creatures. Psal. 29. from the beginning to the ending. Act. 17. 11. These were also more noble men, then they which were at Thessalonica, which receiued the words with all readinesse, and searched the Scriptures daily whether those thinges were so. We must also exercise then the workes of charitie: as, to visite the sicke, giue almes to the needie, admonish such as fall, reconcile such as are at iarre and discord amongst themselves, &c. Nehem. 8. 12. Then all the people went to eate and to drinke, and to send away part, and to make great ioy.

The negative part.

Pollute not the Sabbath of the Lord.]

This is a gricuous sinne. Math. 24. 20. Pray that your flight be not in winter, nor on the Sabbath day. Lament. 1. 7. The aduersaries saw her, and did mock at her Sabbathes. Leuit. 19. 30. Ye shall keep my Sabbathes, and reuerence my Sanctuarie, I am the Lord. In this part are these things forbidden:

I. The workes of our calling, wherein if we doe ought, it must bee altogether in regard of charitie, and not in regard of our owne priuate commodity.

II. Vnnecessarie iourneyes. Exod. 16. 29. Taria enexie man in his place, let no man goe out of his place the seventh day. By this reason, the maister of the familie must that day remaine at home, to sanctifie the Sabbath with his houshold.

III. Faies vpon the Sabbath day. Nehem. 3. 19. When the gates of Ierusalem began to be dark before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the Sabbath, and some of my seruants, set I at the gate, that there should no burthen be brought in on the Sabbath day. read vers. 15. 16. 17. 18.

IV. All kind of husbandrie; as plowing, sowing, reaping, mowing, bringing

ging home harvest, and other the like. *Exod. 34. 21. In the seventh day shalt thou rest, both in eareing time, and in harvest shalt thou rest.*

V. To vse iestes, sportes, banquetting, or any other thing whatsoever, which is a means to hinder, or withdraw the mind from that serious attention, which ought to be in Gods seruice: for if the workes of our calling must not be exercised, much lesse these, whereby the minde is as well distracted from Gods seruice, as by the greatest labour.

VI. An externall obseruation of the Sabbath, without an internall regard of godlinesse. *Esa. 1. 14. 15. My soule hateth your newe moones, and your appointed feasts, they are a burthen vnto me, I am weary to beare them: and when you shall stretch forth your hands, I will hide mine eyes from you, and though you make many prayers, I will not heare: for your handes are full of blood. 2. Tim. 3. 5. Which haue a shew of Godlinesse, but denie the force thereof, such therefore auoyde.*

VII. The manifest prophanation of the Sabbath, in pampering the bellie, surfeiting, aduersion, and other like prophanenesse, which is nothing els, but to celebrate a Sabbath to the diuell, and not to God.

CHAP. 14.

Of the fift Commandement.

Hitherto we haue spoken of the Commandementes of the first Table: now followeth the second Table, which concerneth the loue of our neighbour. *Rom. 13. 9. Thou shalt not commit adulterie, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not conet: and if there be any other commandements, it is briefly comprehended in this saying, namely, thou shalt loue thy neighbour as thy selfe.*

Our neighbour is euery one, which is of our owne flesh. *Esa. 58. 7. When thou seest the naked, cover him, and hide not thy selfe from thine owne flesh.*

The maner of louing, is to loue our neighbour as our selues, to wit truly and sincerely: when as contrarily, the true manner of louing God, is to loue God without measure.

The second Table containeth sixe Commandements: whereof the first, and, in the order of the ten commandements, the fift, concerneth the preservation of dignity and excellencie of our neighbor.

The words are these:

Honour thy Father and thy mother, that they may prolong thy dayes in the lande, which the Lorde thy God giueth thee.

The

The Resolution.

Honour] This Worde, by the figure, signifieth all that duty, whereby our neighbours dignity is preserved, but especially our Superiours. This dignitie proceedeth of this, that euery man beareth in him some part of the image of God, if we respect the outward order and decencie, which is obserued in the Church and common wealth. In the Magistrate there is a certaine image of the power and glorie of God. Dan. 2. 37. *O King, thou art a King of Kings, for the God of heauen hath giuen thee a kingdome, power, and strength, and glorie.* Hence is it, that Magistrates are called Gods. Psal. 82. 1. In an olde man is the similitude of the eternitie of God: in a father, the likenesse of his fatherhood. Matth. 23. 9. *And call no man your father upon the earth for there is but one, your Father which is in heauen.* In a man is the image of Gods prouidence & authoritie. 1. Cor. 11. 7. *For a man ought not to couer his head, because he is the image of the glorie of God: but the woman is the glorie of her husband.* Finally, in a learned man, is the likenesse of the knowledge and wisdom of God. Now therefore that person, in whome euen the least title of the image of God appeareth, is to be honoured and reuerenced.

Thy Father] By a figure, we must here vnderstand all those that are our Superiours: as, Parents, and such like of our kindred, or aliance which are to vs in stead of parents: Magistrates, Ministers, our Elders, and those that doe excell vs in any giftes whatsoeuer. The kinges of Gerar were called *Abimelech*, my Father the king. Gen. 20. 2. Gen. 45. 8. *God hath made vs a Father vnto Pharaoh, and Lord ouer all his house.* 1. Cor. 4. 15. *For though ye haue ten thousand instructors in Christ, yet haue ye not many Fathers: for in Christ Iesus I haue begotten you.* 2. King. 4. 13. *But his seruantes came, and spake vnto him, and said, Father, if the Prophet had commanded thee a great thing wouldest thou not haue done it?* 2. King. 2. 12. *And Elisba saw it, and he cryed, My Father, my Father, my Father, the chariot of Israel, and the horsemen thereof.*

And thy mother] This is added, least we should despise our mothers, because of their infirmities. Prou. 23. 22. *Obeie thy father which hath begotten thee, & despise not thy mother when she is old.*

Here we are put in mind to performe due honour to our stepmothers and fathers in law, as if they were our proper and naturall parentes. Ruth. 3. 1. and 5. *Afterward Naomi her mother in law sayde vnto her, My daughter, shall not I seeke rest for thee, that thou maist prosper? And she answered her, All that thou biddest me, I wil do.* Exo. 18. 17. *But Moses father in law sayd vnto him, The thing which thou doest, is not well.* 19. *Hear now my voyce, I will giue thee counsell, and God shall be with thee.* 24. *So Moses obeyed the voyce of his father in law, and did all that he had said.* Mich. 7. 6. *For the saue remoueth the Father the daughter riseth up against her mother, the daughter in law against her mother in law.*

That they may prolong] Parentes are ſaid to prolong the liues of their children, becauſe they are Gods instruments, whereby their childrens liues are prolonged: for oftentimes the name of the action is attributed to the instrument, wherewith the action is wrought. Luke 16. 9. *Make you friends with the riches of iniquity, that when ye ſhall want, they may receiue you into euerlaſting habitations.* 1. Tim. 4. 16. *For in doing ſo, thou ſhalt ſaue both ſame thy ſelfe, and them that heare thee.*

But Parentes doe prolong the liues of their children in commanding them to walke in the wayes of the Lord, by exerciſing iuſtice and iudgement. Gen. 18. 19. For being become godly, they haue the promiſe both of this life, and the life to come 1. Tim. 4. 8.

Further, the effect the ſame thing by their prayers made in the behalf of their children. Hereby it plainly appeareth, that the vſuall cuſtome of children ſaluting their parentes, to aſke them their bleſſing, is no light or vaine thing.

Moreouer, in theſe wordes, the reaſon to moue vs to the obedience of this commandement, is drawne from the end, which reaſon is alſo a promiſe, yet a ſpeciall promiſe. Ephe. 6. 2. *Honour thy father and thy mother, which is the firſt commandement with promiſe.* (I ſay, ſpeciall) becauſe the promiſe of the ſecond commandement is generall, & belongeth to all the reſt of the commandements.

And God promiſeth long life not abſolutely, but ſo farre as it is a bleſſing. Ephe. 6. 3. *That it may be well with thee, and that thou mayeſt liue long on earth.* For wee muſt thinke that long life is not alway a bleſſing, but that ſometimes it is better to die then to liue. Eſay. 57. 1. *The righteous periſheth, and no man conſidereth it in heart: and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come.*

But if at any time the Lord giueth a ſhort life to obedient children, hee rewardeth them againe with eternall life in heauen, and ſo the promiſe faileth not, but changeth for the better.

The affirmatiue part.

Preſerue the dignitie of thy neighbour.

Vnder this part is commanded:

First, reuerence towards all our ſuperiours: the actions whereof, are; reuerently to riſe vp before any man which paſſeth by. 2. Leu. 19. 32. *Riſe up before the hoarehead, and honour the perſon of the old man, and dreede thy God: I am the Lord.* To meeete him that commeth towards vs. Gen. 18. 2. *And he liſted up his eyes, and looked: and loe, three men ſtood by him, and when he ſaw them, he ran to meeete them from the tent doore.* 1. King. 2. 19. *When Bathſheba came to ſpeake to king Salomon, the King roſe to meeete her, and bowed himſelfe vnto*

to her. To bow the knee. Marke 10. 17. And when he was gone out of the temple, there came one running, and kneeled to him. Gen. 18. 2. He ran to meet them, and bowed himself to the ground. To stand by those that sit downe. Gen. 18. 8. And he took butter, and milke, and the calfe that he had prepared, and set before them, and stood himself by them vnder the tree, and they did eate. Exod. 18. 13. Now on the morrow, when Moses sate to iudge the people, the people stood about Moses from Morning vnto Euen. To giue the chiefe seat. 1 King. 2. 19. And he sate downe on his throne, and he caused a seat to be set for the Kings mother, and she sate downe at his right hand. Luke 14. 7. 8. 9. He spake also a parable vnto the guests, when he marked how they chose out the chiefe roomes, and said vnto them, When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefe place, least a more honourable man then thou be bidden of him, and he that had both him and thee, come and say to thee, Giue this man roome, and then thou begin with shame to take the lowest room. Gen. 43. 33. So they sate before him, the eldest according to his age, and the youngest according to his youth, and the men marvelled amongst themselves. To let our Superiours speak before vs. Job. 32. 6. 7. 17. To keepe silence in courtes and iudgement places, vntill we be bidden to speake. Act. 23. 10. Then Paul, after that the Governour had beckened vnto him that he should speake, answered. To giue them such their right and iust titles, as declare our reuerence when wee speake vnto them. 1 Pet. 3. 6. As Sarah obeyed Abraham and called him Lord: whose daughters ye are, while ye doe well. Marke 10. 17. Good Master, what shall I do, that I may possesse eternall life? 20. Then he answered, and said vnto him, Master, all these things haue I obserued from my youth. 1 Sam. 1. 14. 15. And Eli said vnto her, How long wilt thou be drunken? Put away thy drunkenness from thee: then Hannah answered, and said, Nay my Lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke.

Secondlie, towards those that are our superiours in authoritie: and first, obedience to their commandements. Rom. 13. 1. Let euery soules be subject to the higher power.

We are to be admonished to obedience: because euery higher power is the ordinance of God, and the obedience which we performe to him, God accepteth it as though it were done to himselfe and to Christ. Rom. 13. 2. Who soeuer therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receiue to themselves iudgment. Col. 3. 23. And what soeuer ye doe, do it hartlie, as vnto the Lord, & not vnto men. 24. Knowing that of the Lord ye shall receiue the reward of the inheritance: for ye serue the Lord Christ. Obedience is to be performed to our superiours with diligence and faithfulness. Gen. 24. 2. Abraham said vnto his eldest seruants of his house, which had the rule ouer all that he had: put now thy hand vnder my thigh, and I will make thee swear by the Lord God of heauen, and God of the earth, that thou shalt not take a wife vnto my son of the daughters of the Canaanites, amongst whom I dwell. 10. So the seruants took ten Camels of his master, & departed. 12. And he said, O Lord God of my master

Abraham, 16: soch thou send me good speed this day, and shew mercy vnto my maister Abraham. 33. Afterward the meat was set before him, but he saide, I will not eat, vntill I haue said my message: And Laban said, Speake on. 36. But he said, Hinder me not, seeing the Lord hath prospered my journey: send mee a way that I may goe to my maister. Gen. 31. 38. This twenty yeares haue I been with thee, thine ewes and thy goates haue not cast their yong, and the rammers of thy flocke haue I not eaten. 39. What soeuer was torne of beastes, I brought it not vnto thee, but made it good my selfe: of mine hand diddest thou require it, were it stolen by day, or stolen by night. 40. I was in the day consumed with heat, and with frost in the night, and my sleep departed from mine eyes.

Furthermore, wee must yeelde obedience to our Superiours: yea, although they be cruell and wicked, but not in wickenesse. 1. Pet. 2. 18. *Seruants, be subiect to your masters with hull feare, not only to the good and courteous, but also to the froward.* Act. 4. 19. *Whether it be right in the sight of God, to obey you rather then God, in dee ye.*

Subiection in suffering the punishments inflicted by our superiours. Gen. 16. 6. *Then Abraham said to Sarai, Behold, thy maide is in thine hand, doe with her as it pleaseth thee: then Sarai dealt roughly with her: wherefore she fled from her.* 9. *Then the Angell of the Lord said vnto her, Returne vnto thy dame, and humble thy selfe vnder her hands.*

And althogh the punishment should be vniust, yet must we suffer it, vntill we can get some lawfull remedie for the same. 1. Pet. 3. 19. *For it is thankworthy, if a man for conscience toward God endure griefe, suffering wrongfully.* 20. *For what praise is it, if when ye be buffeted for your faultes, ye take patiently? but and if, when ye doe wel, ye suffer wrong, and take it patiently, this is acceptable to God.*

III. Thankfulnes in our praier. 1. Tim. 2. 1, 2. *I exhort you therefore, that first of all, supplications, prayers, intercessions, and giuing of thanks be made for all men for Kings, and for all that are in authority, that wee may leade a quiet and peaceable life, in all godlinesse and honesty.* 1. Tim. 5. 17. *Elders that rule well, are worthy of double honour.* Gen. 45. 9. *Hast thou, & go up to my Father, & tel him, Thus saith thy son Joseph, God hath made me Lord ouer al Egypt, come downe vnto me, for is not. 10. And thou shalt dwell in the land of Goshen. 11. Also I will maintaine thee there: for yet remaine five yeares of famine, least thou perish through pauerie, thou and thy household, and all that thou hast.*

Thirdlie, towards those that excell vs in giftes: our dutie is to acknowledge the same giftes, and speake of them to their praise. 1. Cor. 8. 22, 23.

Fourthly, toward all our equals: no think reuerently of them. Phil. 2. 3. *Let no thing be done through contention, or vaine glory, but in meeknes of mind; let euery man esteeme other better then himselfe.*

In giuing honour, to go one before another, and not in receiuing it. Rom. 12. 10. *Submitting your selues one to another in the feare of God. To hate one another with holie fignes, whereby may appeare the loue which wee haue one to another*

another in Christ, 1. Pet. 5. 14. Greet ye one another with the kisse of loue. Rom. 16. 16. Salute one another with an holy kisse. Exod. 18. 7. And Moses went out to meet his father in law, and did obeysance, and kissed him. Ruth. 2. 4. And behold, Boaz came from Bethlehem, and said vnto the Reapers, the Lord be with you. And they answered, The Lord blesse thee.

Fiftly, the duties of all Superiours towards their inferiours: to yeeld to them in good matters, as to their brethren. Deut. 17. 20. That his heart bee not lifted vp above his brethren, and that he turne not from the commandement, to the right hand, or to the left. Iob. 31. 13. If I did contemne the indgment of my seruant, and of my maide. 3. King. 5. 13. But his seruant came and spake vnto him, and saide. 14. Then he went downe, and washed himselfe seuen times in Iordan, &c. To shine before their inferiours by an ensample of a blamelesse life. Titus 2. 2. That the elder men bee sober, honest, discrete, sound in the faith, in loue, and in patience. 3. The elder women likewise, that they be in such behauiour as becommeth holinesse, not false accusers, not giuen to much wine, but teachers of honest things. 1. Pet. 5. 3. Not as though ye were Lords ouer Gods heritage, but that ye may be ensamples to the flocke. Phil. 4. 9. To shew forth grauitie ioined with dignitie, by their countenance, gesture, deedes and wordes. Tit. 2. 3. 4. 5. 6. 7. Iob. 29. 8. The young men saw me and hid themselves, the aged arose, and stood vp.

Sixtly, towards inferiours in obedience, that is, toward their subiectes. 1. To rule them in the Lord, that they doe not offend. 1. Pet. 2. 13. Submit your selues vnto all manner of ordinance of man, for the Lordes sake, whether it bee vnto Kinges as vnto superiours, 14. or vnto gouernours, as vnto them that are sent of the King, for the punishment of euill doers, and for the praise of them that doe well. Deut. 17. 19. And it shall be with him (namely the booke of the lawe) and he shall reade therein all the dayes of his life, that he may learne to feare the Lord his God, and to keep all the words of this Lawe, and those ordinances to doe them Col. 4. 1. Ye maisters doe vnto your seruants, that which is iust and equall: knowing that ye also haue a master in heauen. 2. To prouide such thinges as shall be to the good of their subiectes, whether they belong to the bodie or to the soule. Rom. 13. 4. For he is the minister of God for thy wealth. Esa. 49. 23. And Kinges shall be thy nursing Fathers, and Queenes shall be thy nurses. Psa. 132. 1. Lord remember Dauid with all his troubles. 2. Who swore vnto the Lord, and vowed vnto the mightie God of Iacob, saying, 3. I will not enter into the tabernacle of mine house, nor come vpon my pallet or bed, 5. nor suffer mine eyes to sleep, nor mine eye lids to slumber, 5. until I find out a place for the Lord, an habitation for the mighty God of Iacob. 3. To punish their faults, the lighter by rebuking, the greater by correction, that is, by inflicting reall or bodilie punishment.

There is an holie maner of punishing the guiltie, whereunto is required: I. After diligent and wise examination being had, to be assured of the crime committed. II. To shew forth of Gods word, the offence of the sin, that the conscience

conscience of the offender may be touched. III. It is convenient to defer or omit the punishment, if thereby any hope of amendment may appeare. Eccl. 7. 23. *Give not thy heart aise to all the words that men speake, least thou doe heare thy seruants cursing thee.* 24. *For often times also thine heart knoweth, that thou likewise hast cursed others.* 1. Sam. 10. vers. 27. *But the wicked men said, How shall wee saue vs? so they despised him, and brought him no presents: but he beld his tongue.* IV. To inflict deserved punishment, not in his owne name, but in Gods name, adding the same holily and reuerently. Iosh. 7. 19. *Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glorie to the Lord God of Israel, and make confession vnto him, and shew me now what thou hast done, hide it not from me.* 20. *And Achan answered Ioshua, and said, Indeed I haue sinned against the Lord God of Israel, and thus and thus haue I done.* 29. *And Ioshua said, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.* V. and lastly, When thou punishest, aime at this one only thing, that the euill may be purged and amended, and that the offender by sorrowing for his sin, may vnfeignedly repent for the same. Pro. 20. 30. *The blewnesse of the wound serueth to purge the euil, and the stripes within the bowels of the bellie.*

Seuenthly, and lastly, there is a certaine dutie of a man to bee performed toward himselfe, which is, that a man should preserue and maintaine with modestie, the dignitie and worthinesse, which is inherent in his owne person. Phil. 4. 8. *Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be anie vertue, or if there be any praise, thinke on these things.*

The negative part.

Diminish not the excellencie, or dignitie, which is in the person of thy neighbour.

Hither are referred these finnes:

First, against our superiours: I. Vnreuerent behauiour and contempt of them. The finnes hereof, are, deriding our superiours. Gen. 9. 22. *And when Ham the Father of Canaan saw the nakednesse of his father, he told his two brethren without.* Prou. 20. 17. *The eye that mocketh his father, and despiseth the instruction of his mother, let the ravens of the valley picke it out, and the yong eagles eat it.* To speake euill of, or reuile our superiours. Exod. 21. 17. *And he that curseth his father or his mother, shall die the death.*

II. Disobedience, wherby we contemne their iust commandements. Rom. 1. 30. *Disobedient to Parents.* 2. Tim. 3. 3. *No striker, but gentle, no fighter.* The finnes hereof, are, To make contractes of mariage, without the counsell & consent of the Parents. Gen. 6. 2. *Then the sonnes of God saw the daughters of men that they were faire, and they tooke them wives of all that they liked.* Gen. 28. 6. 9.

And

And Esau seeing that the daughters of Canaan displeased Iſaac his father, then went Esau to Iſhmael, and tooke vnto the wives which hee had, Mahalib the daughter of Iſhmael, Abrahams ſon, the ſiſter of Nabaiqith, to be his wife. The ſeruitee of ſeruants. Coloff. 3. 22. *Seruants, be obedient to them that are your maſters according to the fleſh, in all things, not with eie ſernice as men pleaſers, but in ſinglenes of heart, fearing God.* Ephc. 6. 6. *Not with ſernice to the eie, as men pleaſers.* Answering againe, when they are rephended, Tit. 2. 9. *Let ſeruants be ſubiect to their maſters and pleaſe them in all thinges, not answering againe.* Decentfulneſſe and waſting their Maſters goods. Titus. 2. 10. *Neither pickers, but that they ſhew all good faithfulneſſe.* To flee from the power of their ſuperiour, Gen. 16. 6. *Then Sarab dealt roughly with her, wherefore ſhee fled from her.* To reſiſt the lawfull authoritie of their Superiours. 1. Pet. 2. 20. *To obey them in things vnlawfull.* Act. 4. 19. *To extol themſelues aboue their betters: this is the ſin of Antichriſt.* 2. Theſſ. 2. 3. 4. *Which (man of ſinne) exalteth himſelf againſt al that is called God, Laſilie, the freedom of the Papiffs, whereby they free children from the gouernment of their parents: and ſubiecles from the authoritie of their Princes: ſo that they make it lawfull for them to pretend and procure their death.* 1. Sam. 26. 8. 9. *I then ſaid Abiſhail to Dauid, God hath cloſed thine enemy into thine hand this day: now therefore I pray thee, let mee ſmite him once with a ſpeare to the earth, and I will not ſmite him againe: And Dauid ſaid to Abiſhail, Deſtroy him not: for who can lay his hand on the Lordes Anointed, and be guiltleſſe?*

III. Ingratitude, and want of a louing affection towardes Parentes. Matth. 15. 5. 6. *But ye ſay, whoſeuer ſhall ſay to father or mother, By the gift that is offered by me, thou maiſt haue profite, though he honour not his father or mother, ſhall be free.* 1. Tim. 5. 4.

Secondly, wee offend againſt our equals, in preferring our ſelues before them, in talking or in ſitting downe. Matth. 20. 20. *Then came vnto him the mother of Zebedeus children, with her ſonnes, worſhipping him, and deſiring a certaine thing of him.* 21. *And he ſaid, What wouldeſt thou? And ſhee ſaide to him, Grant, that theſe my two ſonnes may ſit, the one at thy right hand, and the other at thy left hand in thy kingdom.* 24. *And when the other ten heard this, they diſdayned at the two brethren.*

Thirdly, toward our inferiours: I. Through negligence in gouerning them, and prouiding for their good eſtate. Hagg. 1. 4. *Is it time for your ſelues to dwell in your ſieled houſes, and this houſe to be waſt?* Dan. 3. 28. *This condemneth thoſe mothers, which put ſoorth their children to be nurſed, hauing both ſufficient ſtrength and ſtore of milke themſelues to nurſe them.* 1. Tim. 5. 10. *If ſhe haue nourished her children.* II. By too much gentleneſſe and lenitie in correcting them 1. King. 1. 5. *Then Adonijah the ſonne of Haggith exalted himſelfe, ſaying, I will be king.* 6. *And his father would not diſpleaſe him from his childhood, ſo ſay, Why haſt thou done ſo?* 1. Sã. 2. 22. *So Eli was very old, & heard all that his ſons did vnto all Iſrael, & how they lay with the women that aſſembled*

at the doore of the Tabernacle of the congregation. 23. And hee said vnto them, *Why doe ye such thinges? for of all this people I beare euill reportes of you. 24. Do no more, my sonnes, for it is no good report that I beare, namely, that ye make the Lords people to trespassse. 25. Notwithstanding they obeyed not the voyce of their Father, because the Lord would slay them. 111. By ouermuch crueltie and threatnings. Ephe. 6. 4. And ye Fathers prouoke not your children to wrath. 9. And ye masters doe the same thinges vnto them, putting away threatnings.*

Fourthlie, and lastlie, a man offendeth against himselfe, when through his naughtie behauiour, he doth obscure and almost extinguish those giftes which God hath giuen him. Matth. 23. 2. 16. Or contrarilie, when he is too wise in his owne conceit. Rom. 12. 3. *For I say through the grace that is giuen vnto me, to euerie one that is among you, that no man presume to vnderstand, aboue that which is meet to vnderstand.*

CHAP. 25.

Concerning the sixth Commandement.

THou shalt not kill.

The Resolution.

Kill] The part is here set for the whole, by a Synecdoche: for killing signifieth any kind of endomaging the person of our neighbour.

The equitie of this commandement appeareth by this, that man was created after the likenesse of God. Gen. 9. 6. *He that sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.* Again, all men are the same flesh. Esa. 58. 7. *When thou seest the naked, couer him, and hide not thy face from thine owne flesh.*

Neither ought we to be ignorant of this also, that it is vnlawful for any priuate person, not called to that dutie, to kill another, but a publike officer may, that is, if he be warranted by a calling. So did Moses, Exod. 2. 12. *And hee looked round about, and when he sawe no man, hee slue the Egyptian, and hid him in the sand. Act. 7. 25. For he supposed his brethren would haue vnderstood, that God by his hand should giue them deliuerance. And Phinehas. Nomb. 25. 8. And he followed the man of Israel into the tent, and thrust them both through (to wit, the man of Israel and the woman) through her bellie: so the plague ceased from the children of Israel. 31. Phinehas the son of Eleazar, hath turned mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I haue not consumed the children in my ialousie. And Elijah, 1. King. 18. 40. And Eliab said vnto them, Take the Prophetes of Baal, let not a man of them escape: and they tooke them, and Elijah brought them to the brook of*

of Kishon, and slue them there. And souldiers in battels, waged vpon iust causes. 2. Chron. 20. 15. Feare ye not, neither bee afraine of this great multitude: for the battell is not yours, but Gods.

The negative part.

Thou shalt neither hurt, nor hinder, either thine owne, or thy neighbours life.

The sinnes then that are referred to this part are such, as are committed against our neighbour, or our selues.

Against our neighbor, are these following: I. In hart, as, 1. Hatred against him. 1. Ioh. 3. 15. *Who so hateth his brother, is a manslayer.* 2. Vnaduised anger. Matth. 5. 22. *I say vnto you, who soeuer is angry with his brother vnadvisedly, is in danger of iudgement.* 3. Enuie. Rom. 1. 29. *Full of anger, wrath, contention.* 4. Grudges. Iam. 3. 14. *If ye haue bitter enuyng and strife in your heartes, reioyce not.* 5. Want of compassion, and sorrowe at our neighbours calamities. Amos. 6. 5. 6. *They sing to the sound of the Viole, &c. but no man is sorry for the affliction of Ioseph.* 6. Frowardnes, when we wil not be reconciled to our neighbour. Rom. 1. 30. *Such as can neuer be appeased, vnnoricefull.* 7. Desire of reuenge. Psal. 5. 6. *The Lord wil abhorre the bloody man & deceitfull.*

II. In wordes: 1. Bitternes in speaking. Prou. 12. 18. *There is that speaketh wordes, like the prickings of a sword: but the tongue of wise men is healib.* 2. Reproches and rayling, which is a casting of a mans sinnes in his teeth which he hath committed, or an obiecting vnto him some inherent infirmities. Mat. 5. 22. *Who soeuer saith vnto his brother, Raca, shall be worthy to be punished by the counsell: And who soeuer shall say, Foole, shall be worthy to bee punished with bel fire.* 2. Sam. 6. 16. *As the Arke of the Lord came into the citie of Dauid, Michal Saulls daughter looked through a window, and sawe King Dauid leape and dance before the Lord, and shee despised him in her heart.* 20. *And Michal the daughter of Saule came out to meet Dauid, and saide, O how glorious was the King of Israell this day, which was vnconquered so day in the eyes of the maydens of his seruants, as a foole vntouereih himselfe.* 3. Contentions, when two or more strue in speech one with another, for any kind of Superiority. 4. Brawlings in any conference. 5. Crying, which is an vnseemly eleuation of the voice against ones aduersarie. Gal. 5. 19. *The workes of the fleshe are manifest, which are, 20. exultations, wrath, contentious, seditions.* Ephe. 4. 31. *Let all bitterness, and anger, and wrath, crying and euill speaking be put away from you, with all malicion, fret.* 32. *Be courteous one to another.* Gen. 16. 11. *He (vz. Ismael) shall be a wild man, his hand shall be against euery man, and euery mans hand against him.* 6. Complaintes to euery one of such as offer vs iniuries. Iam. 5. 9. *Grudge not one against another, brethren, least ye be condemned.*

III. In countenance and gesture, all such signes, as euidentlie decipher the malicious

malitious affections lurking in the heart. Gen. 4. 5. 6. *His countenance fell downe: And the Lord said vnto Cain, Why art thou so wrath? Math. 27. 39. They that passed by rayled on him, nodding their heads.*

Hence is it, that derision is termed persecution. Gen. 21. 9. *Sarah saw the son of Hagar the Egyptian mocking, &c. Gal. 4. 29. He that was borne after the flesh persecuted him, that was borne after the spirit.*

IV. In deedes: 1. To fight with, or to beate our neighbour, and to maim his bodie. Leuit. 24. 19. 20. *If any man cause any blemish in his neighbour: as he hath done, so shall it be done to him, breach for breach, eye for eye, tooth for tooth.* 2. To procure any way the death of our neighbour, whether it be by the sword, famine, or poison. Gen. 4. 8. *Cain rose vp against his brother, and slue him.* 3. To exercise tyrannous crueltie in inflicting punishments. Deut. 25. 3. *Forty stripes shall be cause him to haue, and not past, least if he should exceed, and beate him above that with many stripes, thy brother should appeare despised in thy sight.* 2. Cor. 11. 24. *Of the Iewes I receiued fise times forty stripes saue one.* 4. To vse any of Gods creatures hardly. Prou. 12. 10. *A righteous man regardeth the life of his beast, but the mercies of the wicked are cruell.* Deut. 22. 6. *If thou find a birds nest in the way, in any tree, or on the ground, whether they be young, or eggs, and the dam sitting vpon the young, or vpon the egges thou shalt not take the dam with the yong, but shalt in any wise let the dam goe, & take the yong to thee, that thou maist prosper & prolong thy dayes.* 5. To take occasion by our neighbours infirmities, to vile him discourteously, and to make him our laughing stocke, or tainting recreation. Leuit. 19. 14. *Thou shalt not curse the deafe, nor put a stumbling block before the blind.* 2. King. 2. 23. *Little children came out of the citie, & mocked him, and said vnto him, Come vp thou baldhead, come vp thou baldhead.* 6. To iniury the impotent, feeble, poore, strangers, fatherlesse or widowes. Exod. 22. 21. 22. *Thou shalt not doe iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt. Ye shall not trouble any widow or fatherles child.* 25. *Thou shalt not be an vsurer vnto the poore. We then iniurie these: 1. If we pay not the labourer his hire. Deut. 24. 14. Thou shalt not oppresse an hired seruant that is needy and poore, neither of thy brethren, nor of the stranger that is within thy gates. 15. Thou shalt giue him his hire for his day: neither shall the sun go downe vpon it: for he is poore and therewith susta- neth his life least he crye against thee to the Lord, and it be sin vnto thee. 2. If thou restore not the pledge of the poore. Exo. 22. 26. 27. If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the Sun goe down: for that is his garment only, and his covering for his skin. 3. If we withdraw come from the poore. Pro. 11. 26. He that withdraweth the come, the people wil curse him: but blessing shall be vpon the head of him that selleth come.*

Againe, this law is as well transgressed by not killing, when the law chargeth to kill, and by pardoning the punishment due vnto murder, as by killing when we should not. Nomb. 35. 16. *If one smite another with an instrument of yron, that he die, he is a murderer, & the murderer shal dy the death.* 33

The

The law cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

By this place also are combates of two men hand to hand, for deciding of controuersies, vtterly vnlawful. 1. Because they are not equall means ordeined of God, to determine controuersies. 2. In that it falleth out in such combates that he is conquerour before man, who indeed is guiltie before God.

This also condemneth Popish Sanctuaries, and places of priuiledge: as Churches, and the like, wherein murderers shelter and shroud themselves from the danger of the Law. For God expressely commandeth (Exod. 21. 14) *that such an one that be taken from his altar, shall he may die.* And Iosab, 1. King. 2. 24 *touching the burner of the altar, was slaine in the Temple.*

Hitherto in like sort belong such things as concerne the soule of our neighbour. 1. To be a scandale or offence to the soule of our neighbor, either in life or doctrine. Mat. 18. 7. *We be to the world because of offences: it is necessary that offences should come: but woe to them by whom they doe come.*

2. To minister occasions of strife and discord. The which we then doe: 1. When wee cannot be brought to remit somewhat of our owne right. 2. When wee returne snappish and crooked answeres. 3. VVhen wee interpret euery thing amisse, and take them in the woorst part. 1. Sam. 25. 25. *Nakall is his name, and folliets with him.* 2. Sam. 10. 3. *And the Princes of the children of Ammon said to Hannu their Lord, Thinkest thou that Dauid durst honour thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the citie, to spie it out, and to ouerthrowe it? Wherefore Hannu took Dauids seruantes, and shamed off the halfe of their beards, and cut off their garments in the middle, euen to their buttocks, and sent them away.*

3. The Ministers sinne against their neighbours, is this, not to preach the word of God to their charge, that they thereby might bee instructed in the wayes of life. Prouerb. 29. 18. *Where there is no vision the people decay, but he that keepeth the Law is blessed.* Esa. 56. 10. *Their watchmen are all blind, they haue no knowledge, they are all dumbe dogs, they cannot barks: they lie and sleep, and delight in sleeping. And these greedy dogges can neuer haue enough: and these shepherdes they cannot understand: for they all look to their owne way, euerie one for his aduantage, and for his owne purpose.* Ezech. 3. 18. *When I shall say to the wicked, Thou shalt surely die, and thou givest him not warning, the same wicked man shall die in his iniquitie, but his blood will I require at thy handes.*

And not onely not to preach at all, but to preach negligently, is vtterly condemned. Ier. 48. 10. *Cursed be he that doth the works of the Lord negligencie.* Reuel. 3. 16. *Because thou art like warme, and neuer hot nor cold: it will come to passe that I shall spew thee out of my mouth.* This reprooueth nonresidence of ministers, which is an ordinarie absence of the minister from his charge: namely, from that particuler congregation committed vnto him
Esay.

Esa. 62. 6. I have set watchmen upon thy walls, O Hierusalem, which all the day
 and all the night continually shall not cease: yee shall be mindful of the Lords
 keep not silence, and give him no rest, till he repaire, and untill he set up Hierusalem
 the praise of the world. Act. 20. 28, 29, 30, 31. Take heed therefore unto your
 selves, and to all the flocks wherof the holy Ghost hath made you overseers, to feed
 the Church of God, which he hath purchased with his owne blood. For I knowe
 this, that after my departing, shal grievous walues enter in among you, not sparing
 the flocks. Moreover, of your selves shall men arise, speaking peruerse thinges to
 drawe disciples after them: Therefore watch and remember, that by the space
 of thre yeres, I ceased not to warne euery one night and day with teares.
 1. Pet. 5. 2, 3. Feed the flocks of God, which dependeth vpon you, caring for it,
 not by constraint but willinglie: not for filthy lucre, but of a ready mind: not as
 though yee were Lords ouer Gods heritage, but that ye may be ensamples to the
 flocks. Ezech. 34. 4. and 33. The Councell of Antioch, the 17. Can. If any Bi-
 shop by imposition of handes indulted into a charge, and appointed to gouerne a
 people, and bee neglect to take vpon him that office, but delayeth to goe vn-
 to the congregation allotted vnto him: such an one shall bee prohibited from the
 Lords table, till he be inforced to attend vpon that charge, or at the least some-
 what bee determined by a complete assembly of the Ministers of that prouince.
 The Councell of Sardice, the 14. Canon. We remember that our brethren in a
 former assembly decreed, that if any lay man remaining thre Sabbathes or Lords
 dayes, that is, thre weekes in a citie, did not in the same citie frequent the Church
 assembler, he should be excommunicated: If then such thinges are not allowable
 in lay men, much lesse in ministers, for whom it is neither lawfull nor conuenient,
 without vrgent necessity, to be absent from his parish Church longer the the time
 aboue mentioned. To this decree there was not one non placer, but euery one said,
 It liketh wel. The Council held at Const. in the 24. Canon decreed that mi-
 nisters ought not to haue their substitutes, or vicars, but in their own persons, with
 feare and cheerfulnesse, performe all such duties, as are required of them in the
 seruice of God. The Canon law doth conclude the same thing, dist. 36. Canon. si
 quis vult. debent indefinenter, &c. The Bishops (saith the Canon) ought to be
 continually resident in Gods tabernacle, that they may learne somewhat of God,
 and the people of them, whilst they reade often and meditate vpon Gods word. A-
 gaine, in the Canons intituled Pontifices, and si quis in clero. Episcopus, qui do-
 minici gregis suscipiunt curam, &c. The Bishops which take vpon them to feed
 Gods flocks, ought not to depart from their duties, least they lose that excellent
 talent which God hath bestowed vpon them, but rather strine with that one ta-
 lent, to get thre more talents. And in the 80. Canon of those which are tear-
 med the Canons of the Apostles, there is an expresse mandate that such, whe-
 ther Bishop or Senior; who attendeth not vpon their office in the Church, shall
 forthwith be remooued from that place. The Chalcedon Councell, Canon. 10.
 Let no man be ordayned Minister of two Churches in two severall cities, but let
 him remaine in that, vnto which he was first called. And if for vaine glorie, hee
 shall

shall afterward goe to a greater congregation, let him immediately be recalled to his first charge, and in that onely exercise his ministerie. But if one bee called to another charge, let him simplify giue ouer the former, and haue no interest in the same, &c. For this thing, looke to the decree of Damascus, and the Councell of Trent, sect. 7. Can. 8.

There are, notwithstanding the former testimonies, some cases, wherein it is permitted to the Minister that he may be absent: if by his absence the congregation be not endommaged: I. Sicknesse: the Councell of Mentz; 23. Canon. *If a Bishop be not at home, or be sick, or vpon some exigent, cannot bee present at his parish, let him procure one, who vpon Sabbathes and festinall dayes, will preach vnto his charge.* Augustine testifieth, epist. 138, that he was absent on the like occasion.

II. Allowance of the Church, to be absent for a time vpon some necessary and publike comoditie for the same. Coloss. 1. 7. *Epaphras is their minister,* but chap. 4. 12, he being absent *saluteb them.* And Ambrose though he were Bishop of Millaine, yet went he twice Ambassador into France, to make agreement betwixt Maximus and Valentinian. Ambrose 5. booke, and 27. epist. to Valentinian the Emperour.

III. If by reason of persecution he be enforced to flee, & see no hope to procure the safetie of his people. This made Cyprian to bee absent from Carthage, as he testifieth in his epistles.

Thus much concerning finnes against our neighbour. Nowe followe such finnes, as a man committeth against his owne person, as when a man doeth hurt, kill, and endanger himselfe. Matth. 16. 24. *If any man will followe mee, let him denie himselfe, take up his crosse, and follow me.* Matth. 4. 6. *Hee saide vnto him, If thou be the son of God, cast thy self down headlong: for it is written, He shall giue his Angels charge over thee, and with their bandes they shall lift thee up, least at any time thou shouldest dash thy foot against a stone.* 7. *Iesus said vnto him: It is written againe, Thou shalt not tempt the Lord thy God.* Therefore for a man to be his owne executioner, thought to escape a most shameful death, is vtterly vnlawfull and vngodly.

The affirmative part.

Thou shalt preferue the life of thy neighbour.

Hitherto may we referte theie duties:

I. Such as appertaine to the person of our neighbour, and concerne, first his welfare both of bodie and minde; as, to reioice with them that reioice. Rom. 12. 15. Mark. 10. 20. *Then he answered & said vnto him, All these things I haue obserued from my youth. And Iesus beheld him, and loued him.* Secondly, his miseries, to be grieved with him for them. Rom. 12. 15. *Mourne with those that mourne.* Esa. 24. 16. *And I saye, My leannesse, my leannesse, woris me, the*
transf-

transgreſſours haue offended, yea the transgreſſours haue grievouſly offended, Pſalm. 119. verſ. 136. *Minis eyes gush out with water, becauſe men obſerue not thy Lawe.* Againſt, wee muſt helpe him as much as in vs lieth. Iob. 29. verſ. 15. *I was as an eye to the blinde, and a foot to the lame.* 2. Corinth. 8. ver. 3. *To their power, yea beyond their power, they were willing.* And that we doe, we muſt doe ſpeedilie. Prouerb. 3. verſ. 28. *Say not to thy neighbour, Goe and come againe to morrowe, and I will giue thee, if thou haue bene it, Leuit. 19. 17. Thou ſhalt plainlie rebuke thy neighbour, and not ſuffer him to ſin.*

Thirdlie, concerning ſuch iniuries, as he offereth vnto thee: I. Thou ſhalt not be angrie againſt him, vpon a ſmall occaſion. Nomb. 12. 3. *Moses was a meeke man aboue all that lined vpon the earth.* Prouerb. 9. 11. *The diſcretion of a man deferreth his anger, and his glorie is to paſſe by an offence.* II. Thou muſt be ſlowe to wrath, and neuer angrie, but for a moſt iuſt cauſe. Mark. 3. 5. *Then he looked round about on them angerly, mourning alſo for the hardneſſe of their hearts.* PRO. 14. 29 *He that is ſlow to wrath, is of great wiſdome: but he that is of an haſty mind exalteth follie.* III. Thine anger muſt bee but for a while. Ephe. 4. 26 *Be angrie and ſin not, let not the Sun goe down vpon thy wrath.* IV. Forgiue freely an iniurie, and reuenge it not. Ephe. 4. 32. *Be ye courteous one to another, and tender hearted, forgiving one another, euen as God for Chriſts ſake forgauſe you.*

Fourthly his wantes & infirmities: 1. Auoid occaſions whereby they may be ſtirred & laid open. Gen. 13. 8. *Then ſaid Abraham to Lot, Let there be no ſtriſe I pray thee, between thee and me, neither between thy herdſmen and mine: for we are brethren.* 9. *Is not the whole land before thee depart, I pray thee, from me: If thou wilt take the left hand, I will take the right, or if thou goe to the right hand, I will take the left.* Gen. 27. 44. *And ſaris with him a while untill thy brothers ſirreſſe be aſſwaged.* 45. *And till thy brothers wrath turn away from thee, & he forget the things which thou haſt done to him.* 2. Depart ſometimes from thine own right. Mat. 17. 25. 26. *What thinkeſt thou Simon? of whom do the kings of the earth take tribute, or poll money? of their children, or of ſtrangers? Peter ſaide vnto him, Of ſtrangers. Then ſaid Ieſus vnto him, Then are the children free.* 27. *Neuertheles, leaſt we ſhould offend thee, go to the ſea, and caſt in an angle, and take the firſt fiſh that cometh vp, and when thou haſt opened his mouth, thou ſhalt find a peece of twentie pence: that take & giue it vnto them for me and thee.* 3. To appeaſe anger kindled: which is done: I. by ouercomming euill with goodnes. Rom. 12. 21. *Be not overcome of euil, but overcome euil with goodnes.* II. By following after peace. 1. Pet. 3. 11. *Decline from euil, & doe good, ſeek peace, & follow after it.* III. By courteous answers. Pro. 15. 1. *A ſoft answer putteth away wrath: but grievous words ſtir up anger.* 1. Sam. 1. 14. *Eli ſaid vnto her, How long wilt thou be drunken? put away thy drunkenneſſe from thee.* 15. *Then Hannah answered, and ſaid, Nay my Lord, but I am a woman troubled in ſpirit: I haue drunk neither wine nor ſtrong drinke, but haue poured out my ſoule before the Lord. Philem. ver. 15. It may be that he therfore departed for a ſeaſon, that thou ſhouldeſt*

dest rooie him for euil. IV. By outpasseing some wants and infirmities in mens words and deedes. Prou. 19. 11. *It is a mans honour to passe by infirmities.*

V. By couering them with silence. 1. Pet. 4. 8. *About all things haue fervent love amongst you, for love couereth a multitude of sinnes.* Pro. 17. 9. *He that couereth transgression, seeketh love: but he that repeateth a matter, separateth the Prince.* VI. By taking euery thing (if it be possible) in the best part. 1. Corin.

13. 5. *Love thinketh none euill.*

This sheweth the lawfulness of truces, couenants, and other agreements concerning peace, being made to auoyd iniuries, maintaine ancient bounds, procure securitie in traffique, possessions, and iournies, set pensions, commons for cattell, liberties of hunting, fishing, or fouling, and getting sewell, or other necessities for publique commodities, if there bee no vnlawfull condition: annexed vnto the same. And wee may make this couenant not onely with Christians, but for y maintenance of peace, with infidels also. For that which is godly to be performed, is no lesse godly to be promised. But it is a note of true godlines, to bee as much as may bee, at peace with all men. Therefore to promise peace by couenant, is very godly. We may see the experience of this in the liues of holie men. Gen. 21. 22. *At that same time Abimelech and Pichol his chiefe captaine, spake vnto Abraham, saying, God is with thee in all that thou doest.* 23. *Now therefore sweare vnto me here by God, that thou wilt not hurt me, nor my childre, nor my childrens children.* Ge. 24. *Then Abraham said, I will sweare.* 27. *Then Abraham took sheeps and camels, and gaue them vnto Abimelech: and they two made a woman.* Gen. 31. 44. *Now therefore come and let vs make a couenant, I and thou, which may bee a witness betweene us and thee.* 45. *Then Laban said to Iacob, Behold this sheepe, and behold the pillar, which I haue set up betweene me and thee.* 53. *The God of Abraham, and the gods of Nabor, and the god of their father bee iudge betweene vs: But Iacob swore by the feare of his father Israhel.*

II. Concerning his bodie, wee are to regard it aline and dead. Being aline, we ought if need be: I. To minister vnto it food and raiment. Math. 25. 41, 42. *Depart from me ye cursed into euertlasting fire, which is prepared for the diuell and his angels. For I was an hungred, and ye gaue me no meate, I thirsted, and ye gaue me no drinke.* Ge. 45. *In as much as ye did it not to one of the least of these, ye did it not to me.* II. To lend our helping hand, when our neighbours bodie is in any danger. 1. Ioh. 3. 16. *Hereby we perceined loue, that he laid downe his life for vs, therefore also ought we to lay downe our liues for the brethren.*

When a man is dead, wee ought to commit the dead corps to the graue, as may appeare by these arguments: I. The instinct of Nature it selfe. II. The examples of the Patriarks, and other holy personages. *Abraham buried Sarah.* Gen. 23. 19. *Iacob is buried by his sonnes.* Gen. 50. 12. *Steuern by religious and deuout men.* Act. 8. 2. III. The Lords owne approbation of buriall, in that he numbred it amongst his benefits. For the want thereof is a curse. Iere. 22. 19. *He (vz. Ichoiakim) shall be buried as an asse is buried, one draweth and cast forth without*

without the gates of Ierusalem. Therefore rather then Moses should bee vnburied, the Lord himselfe did burie him. Deut. 34. 5, 6. *Moses the servant of the Lord died in the land of Moab, according to the word of the Lord, And he buried him in a valley, in the land of Moab, over against Beth-peor, where man knoweth of his sepulchre unto this day.* IV. There is no dead carcase so lothsome as man is, the which both argueth the necessitie of buriall, and how vgly wee are in the sight of God, by reason of sinne. V. The bodie must rise againe out of the earth, that it may be made a perpetuall mansion house for the soule to dwell in. VI. The bodies of the faithfull are the temples of the holy Ghost, and therefore must rise againe to glorie. VII. Buriall is a testimonie of the loue and reuerence we beare to the deceased.

A funerall ought to be solemnized after an honest and ciuil manner: namely, agreeable to the nature, and credit as well of those which remaine alieue, as them which are dead. Concerning the liuing, they must see that 1. Their mourning bee moderate, and such, as may well expresse their affection & loue to the partie departed. Ioh. 11. 34. *He said, Where haue ye laid him? they answered, Lord, come and see.* 35. *I then Iesus wept.* And (verf. 36.) *the Iewes said, Behold how he loved him.* 2. They must aboyd superstition, and not surmise that funerall ceremonies are auailable to the dead. Such are the rites of the Church of Rome; as to bee buried in a Church, especially vnder the altar, and in a Friars coole. 3. They ought to take heede of superfluous pompe and solemnities. For of all ostentations of pride, that is most foolish, to bee boasting of a loathsome and a deformed corpse. *Esay. 65. 15, 16. Thus saith the Lord God of hostes, God, get thee to that treasurer, to Shebna the steward of the house, and say, What hast thou to doe here? and whom hast thou here? that thou shouldst here lay thee out a sepulchre, as he that layeth out his sepulchre in an high place, or that graue an habitation for himselfe in a rocke.*

To this commaundement belongeth these duties: I. Before the vintage or haruest, we ought to permit any man, for the relieving of hunger, to gather grapes, or plucke off the eares of come in the field. Deut. 23. 24, 25. *When thou comest into thy neighbors vineyard, then thou maist eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel. When thou comest into thy neighbors corne, thou maist plucke the eares with thine hand, but thou shalt not mooue a sickle to thy neighbors corne.* Matth. 23. 1. *Iesus went on the Sabbath day through the corne, and his Disciples were an hungred, and began to plucke the eares of the corne, and to eat.* &c. II. In the vintage, and time of haruest, wee ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corne: but leaue the after gatherings for the poore. *Leuit. 23. 22. When you reape the haruest of your land, thou shalt not ride cleane the corners of thy field when thou reapest: neither shalt thou mow any after gathering of thy haruest: but shalt leave the unto the poore, & to the stranger. I am the Lord your God.* Ruth. 2. 8. *Get to mine other field to gather winter goods, and be not, but abide here by my maidens.* 7. *So she gleaned in the field until evening.*

III. Concerning the soule of our neighbour: I. We must seeke all meanes to winne him to the profession of Christian religion. 1. Cor. 10. 33. *I please all men in all things, not seeking mine owne profite, but the profite of many, that they might be saved.* Hebr. 10. 24. *Let vs consider one another, to promouē vnto loue and to good workes.* II. We must liue amongst men without offence. 1. Cor. 10. 32. *Giue no offence neither to the Iewes, nor to the Grecians, nor to the Church of God.* 1. Cor. 8. 13. *If mine ate offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.* III. The light of our good life, must be as a lantern to direct the waies of our neighbours. Act. 24. 14. *This I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleeuing all things which are writtē in the Law and the Prophets,* 15. *And haue hope towards God, that the resurrection of the dead, which they themselves looke for also, shall be both of iust and vniust.* 16. *And herein I endeavour my selfe to keepe alway a cleere conscience toward God, and toward men.* IV. If our neighbour offend, we are to admonish him. 1. Thess. 5. 14. *We desire you, brethren, admonish them that are vniustly: comfort the feeble minded: beare with the weak: be patient towards all men.* V. If our neighbour ninne the waies of Gods commandement (as Dauid speaketh) wee ought to encourage him in the same.

VI. We may reſerue ſuch things vnto this commandement, as appertaine to the peculiar preſeruation of euery ſeueral mans life: I. Recreation, which is an exerciſe ioyned with the feare of God, conuerſant in things indifferent, for the preſeruation of bodily ſtrength, and confirmation of the minde in holines. Eccleſ. 2. 2. *I ſaid of laughter, thou art mad, and of ioy, what is this that thou doeſt?* Eſay 5. 12. *The harp, violl, timbrel, & pipe, and wine, are in their feaſts, but they regard not the worke of the Lord, neither conſider the worke of his hands.* 1. Cor. 10. 7. *Neither bee ye idolaters, as were ſome of them, as it is written: The people ſate down to eate and drinke, & roſe up to play.* Luk. 6. 25. *We be to you that laugh: for ye ſhall waile and weepe.* Deut. 12. 7. *There ye ſhall eate before the Lord your God, and ye ſhall reioyce in all that ye put your hands vnto, both ye and your houſholds, becauſe the Lord thy God hath bleſſed thee.* To this end hath the word of God permitted ſhooting. 2. Sam. 1. 18. *He bade them teach the children of Iudah to ſhoo, as it is writtē in the booke of Iuſh. 5.* And muſicall conſort. Neh. 7. 67. *Beſides their ſeruants & maides, which were ſeuē thouſand, three hundred, and ſeuē & thirtie: they had two hundred and ſiue & fourtie ſinging men, and ſinging women. And putting forth of riddles.* Iudg. 14. 12. *Sampſon ſaid vnto the, I will now put forth a riddle vnto you: and if you can declare it we within ſeuē daies of the feaſt, & finde it out, I will giue you thirtie ſhirts, and thirtie change of garments.* 13. *And they answered him, Put forth thy riddle that we may heare it.* 14. *And he ſaid vnto them, Out of the eater came meate, and out of the ſtrong came ſweetneſſe: & they could not in thre daies reſpōnd the riddle. And hunting of wild beaſts. Cant. 2. 15. Take vs the foxes, the little foxes which deſtroy the vines: for our vines haue ſmall grapes. Laſtly, the ſearching out or y contēplatiō*

of the works of God. 1. King. 4. 32. And he spake of trees from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of foules, and of creeping things, and of fishes. 2. Phisicke, the vie whereof is holie, if before the receit of it, a man graue remission of his sinnes, and repose his confidence only vpon God, not vpon the meanes. Mat. 9. 2. And lo, they brought vnto him a man sicke of the palsey, lying on a bed. And Iesus seeing their faith, said to the sicke of the palsey, Sonne, be of good comfort, thy sins are forgiven thee. 6. Then he said to the sicke of the palsey, Arise, take up thy bed and walke to thine house. Ioh 5. 5. A certaine man was there, which had been diseased eight & thirtie yeares. 8. Iesus said vnto him, Take up thy bed and walke. 14. After that Iesus found him in the temple, and said vnto him, Behold, thou art made whole: sinne no more, least a worse thing come vnto thee. 2. Chro. 16. 12. And Asa in the nine and thirtieth yeare of his reigne was diseased in his feete, and his disease was extreme: yet he sought not to the Lord in his disease, but to the Phisicians. 3. Auoyding of an iniurie, offered by some private person: this, if it be against an vnruely and vntaied aduersarie, and the defence bee faultlesse, is very lawfull, and is so farre from a private reuenge, that it is to bee accounted a iust defence. The defence is then faultlesse, when a man doth so assault his aduersarie, as that he neither purposeth his owne reuenge, or his enemies hurt, but only his alone safetie from that imminent danger.

A doubt. Whether may a man flie in the plague time? *Answer.* Such as bee hindered by their calling, may not; as, Magistrates, and Pastours, hauing charge of soules: yet free men not bound by calling may. *Reasons.* I. A man may prouide for his owne safetie, if it bee not to the hinderance of another. II. A man may flie warres, famine, flouds, fire, and other such daungers: therefore the plague. III. There is lesse daunger of sicknesse, the more the multitude of people is diminished. *Obiection.* I. To flie, is a token of distrust. *Answer.* This diffidence is no fault of the fact, but of the person. II. It is offensive. *Answer.* The offence is giuen, not taken. III. To flie, is to forsake our neighbour against the rule of charitie. *Answer.* It is not, if kinsfolke and magistrates bee present. IV. Men are to visite the sicke by Gods appointment. *Answer.* Lepers were excepted among the Iewes: and so likewise they in these daies which are infected with a disease, answerable to the leprosie, namely, if it be dangerously contagious.

CHAP. 26.

Of the seventh Commandement.

THe seventh Commandement sheweth how wee may preserve the charitie of our selues, and of our neighbour.

The words are these:

Thou

Thou shalt not commit adulterie.

The Resolution.

Adulterio] To commit adulterie, signifieth as much, as to doe anything, what way soeuer, whereby the chastitie of our selues, or our neighbours may be stained. *Matth. 5. 28.*

The negatiue part.

Thou shalt no way either hurt, or hinder thy neighbours chastitie.

In this place are prohibited:

I. The lust of the heart, or the euill concupiscence of the flesh. *Matth. 5. 28. I say vnto you, who soeuer looketh on a woman to lust after her, he hath already committed adulterie with her in his heart. Colos. 3. 5. Mortifie your members which are on earth: fornication, uncleauesse, be inordinate affection, euill concupiscence.*

II. Burning in the flesh, which is an inward seruencie of lust, whereby the godly motions of the heart are hindered, ouerwhelmed, and, as it were, with contrarie fire, burnt vp. *1. Cor. 7. 9. If they cannot abstaine, let them marrie: for it is better to marrie then to burne.*

III. Strange pleasures about generation, prohibited in the word of God: the which are many.

I. With beasts. *Leuit. 18. 23. Thou shalt not bee with any beast, to bee defiled therewith, neither shall any woman stand before a beast to lie downe thereto: for it is an abomination.*

II. With the diuell, as witches do by their owne confession. For why should not a spirit as well haue societie with a witch, as to eate meate?

III. With one of the same sexe. *Leuit. 18. 22. Thou shalt not lie with the male, as one lieth with a woman: for it is abomination.* This is a sinne which they commit, whom God hath giuen ouer into a reprobate sence. *Rom. 1. 26. For this cause God gaue them vp to vile affections: for euen their women did change their naturall vse into that which is against nature. 27. And the men left the naturall vse of the women, and burned in their lusts one toward another, and men with men wrought filthinesse.* It was the sinne of Sodome. *Gen. 19.* where it was so common, that to this day it is termed Sodomie.

IV. With such as be within the degrees of consanguinitie or affinitie, prohibited in the word of God. *Leuit. 18. 6. None shall come neere to any of the kindred of his flesh, to vncouer her shame. I am the Lord.*

V. With vnmarried persons. This sinne is termed fornication. *Deut. 22. 28. If any man finde a maide that is not betrothed, and take her and lie with her, and they be found. 29. Then the man that lay with her shall giue vnto the maides father*

ther fiftie shekels of silver: and she shall be his wife, because he hath humbled her: he cannot put her away all his life. 1. Cor. 10. 8. Neither let vs commit fornication, as some of them committed fornication, and fell in one day one and twentie thousand.

VI. With those, whereof one is married, or at the least betrothed. This sin is called adulterie; and God hath inflicted by his word the same punishment vpon them, which commit this sinne, after they bee betrothed, as he doth vpon such as are already married. Deut. 22. 22. *If a man be found lying with a woman married to a man, then they shall die when both shall live: so wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel.* 2. *If a maid bee betrothed to an husband, and a man finde her in the towne and lie with her,* 24. *Then shall ye bring them both out vnto the gates of the same citie, and shall stone them to death with stones.* This is a marueilous great sinne, as may appeare in that it is the punishment of idolatrie. Rom. 1. 23. *They turned the glorie of the incorruptible God, to the similitude of the image of a corruptible man, &c.* 24. *Wherefore God gave them vp vnto their heuile lusts, and uncleannes.* Yea this sin is more hainous then theft. Pro. 6. 30. *Men doe not despise a thief, when he stealeth to satisfie his soule when he is hungrie: 31. But he that committeth adulterie with a woman, is destitute of vnderstanding; he that doth it, destroyeth his owne soule.* Againe, the adulterer breaketh the couenant of marriage, which is Gods couenant, Pro. 2. 17. *Which forsaketh the guide of her youth, and forgetteth the couenant of her God.* Adulterers dishonest their owne bodies. 1. Cor. 6. 18. *Flee fornication, every sinne that a man doth, is without the bodie: but he that committeth fornication, sinneth against his owne bodie.* And because their neighbours of a great and vnrecoverable benefit: namely, of chastitie. As for the children which are begotten in this sort, they are shut out from that preheminance, which they otherwise might obtaine in the congregation. Deuter. 23. 2. *A bastard shall not enter into the Congregation of the Lord: 1. euen to his tenth generation shall he not enter into the congregation of the Lord.* He maketh his familie a stewes, as appeareth in David, whose adulterie was punished by Absoloms lying with his fathers concubines. 2. Sam. 16. 21. *Achiaphel said to Absolom, Goe to thy fathers concubines, which he hath left: to keepe the house.* Iob. 31. 9. *If mine heart haue been deceined by a woman, or if I haue laid wait at the doore of my neighbour: let my wife grind vnto another man: and let other men bowe downe vpon her.* Mans posteritie feeleth the smart of this sinne. Iob. 31. 12. *This (adulterie) is a fire that shall deuoure to destruction, and which shall roote out all mine increase.* To conclude, though this sinne be committed neuer so closely, yet God will reueale it. Numb. 5. from the 12. verse to the 23. And it vsually hath one of these two, as companions: namely, dulnesse of heart, or a marueilous horror of conscience. Hose. 4. 11. *Where wine, and vine, take away their heart.*

As for the Patriarkes Polygamie, or marrying of many wiues, albeit it can

not

not be defended, yet it may bee excused rather because it serued to the enlarging of the number of mankind, when there were but few: or at the least, to the propagation of the Church of God.

VII. With man and wife. They abuse their libertie, if they know each other so long as the woman is in her flower. Ezek. 22. 10. *In their habitation they discovered their fathers shame: in their habitation they vexed her that was polluted in her flower.* Levit. 18. 19. *Then shall not yet come a woman to encounter her shame, as long as she is put apart for her disfigure.* Ezek. 8. 6: *If a man lieth with a menstruous woman.* Ambros. lib. de Philo. which Augustine citeth, lib. 2. contra Iulian. saith, that he committed an adulterie with his wife, who in the use of wedlocke hath neither regard of seemeliness, nor honestie. Hierome in his 1. booke, contra Iulianum, saith: A wise man ought to rule his wife in iudgement, not in affection. He will not give the bridle unto headstrong pleasure; nor headily companie with his wife. Nothing (saith he) is more shamelesse, then to make a strumpet of his wife.

VIII. Nocturnall pollutions, which arise of immoderate diet, or vnchaste cogitations, going before in the day. Deuter. 23. 10. Onans sinne (Gen. 38. 8.) was not much vnlike these.

IX. Effeminate wantonnesse, whereby occasions are sought to stir vp lust. Galat. 5. 19. *The works of the flesh are manifest, which are adultery, fornication, uncleannesse, wantonnesse.* Of this kinde are, 1. eyes full of adulterie. 2. Pet. 2. 14. *Having eyes full of adulterie, and that cannot cease to sinne.* 3. Idleness. 4. Sami. 11. 2. *When it was evening tide, David arose out of his bed, and walked upon the roofof the kings palace: and from the roofo he saw a woman washing her selfe: and the woman was very beautifull to look upon.* 5. And David sent, and inquired what woman it was: and one said, *Is not this Bathsheba the daughter of Eliab, wife to Uriah the Hittite?* Then David sent messengers, and took her away: and she came vnto him, and he lay with her. 6. Riotous and lasciuious attire. 1. Tim. 2. 9. *The women shall array themselves in comely apparell, with shamefastnes and modestie, not with broidered haire, or gold or pearles, or costly apparell: but (as becommeth women that professe the feare of God) with good workes.* Esay 3. 16. *Because the daughters of Zion are haughtie, and walke with stretched out necks, and with wandring eyes, walking and mincing as they go, and looking back with their feete.* 17. *Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discover their secret parts.* 18. *In this day shall the Lord take away the ornament of the suppers, & the cables, and the round tyes.* 19. *The sweete halles, and the bracelets, and the bannets.* 20. *The eyes of the head, and the stoppes, and the babbles, and the cables, and the earrings.* 21. *The rings, and the mufflers.* 22. *The costly apparell and the vailles, and the wimples, and the crisping pinnes.* 23. *And the glasses, and the fine linnen, and the boodes, and the lawnes.* And no maruaile if the Prophet be so sharpe against excessive & wanton apparell: for this is l. a lauish and prodigall wasting of the benefits of God,

which

which might well be employed vpon better vses. I L. It is a testimonie, and, as it were, the cognisance or ensigne of pride, whereby a man would haue himselfe in greater reputation then another. II L. It is a note of great idlenesse and slouthfulnesse. For commonly such as bestow much time in ricking and trimming themselves vp, doe quite neglect other busines, and of all things, can not away with paines. IV. It argueth leuitie, in deuising euery day some new fashion, or imitating that which others deuise. V. It maketh a confusion of such degrees and callings as God hath ordained, when as men of inferiour degree and calling, cannot be by their attyre, discerned from me of higher estate.

4. Fulnesse of bread and meate, which prouoke lust. Ezech. 16. 45. *This was the iniquitie of thy sister Sodom, pride, fulnesse of bread, and idlenesse was in her, and in her daughters.* Luk. 16. 19. *There was a certaine rich man, which was clothed in purple and fine linnen, and fared well and delicately euery day.* Rom. 13. 13. *Walke honestly, as in the day time, not in gluttonie and drunkennesse, neither in chambring and wantonnesse.* 5. Corrupt, dishonest, and vnsciently talk. 1. Cor. 15. 33. *Erra not, euill talke corrupteth good manners.* Such are vaine loue songs, ballades, enterludes, & amorous books. This is the thing we are carefully to shun in the reading of Poets, yet so, as mariners doe in nauigation, who forsake not the sea, but decline and flie from the rocks. 6. Lasciuious representations of loue matters, in Playes and Comedies. Eph. 5. 3, 4. *Fornication and all vnclennesse, let it not once bee named among you, as it becommeth Saints, neither filthinesse, nor foolish talking, neither iesting, which are things not comely.* 7. Vndecent and vnseemely pictures. 1. Thess. 5. 22. *Abstaine from all appearance of euill.* 8. Lasciuious dauncing of man and woman together. Mark. 6. 22. *The daughter of the same Herodias came in and danced, and pleased Herod, &c.* 9. Companie with effeminate persons. Prou. 7. 25. *Let not thine heart decline to her waies: wander thou not in her paths.*

V. To appoint some light or theete punishment for adulterie, such as that Romish Synagogue doth. For this is nothing els, but to open a gap for other lewd persons, to runne headlong into the like impietie.

The affirmative part.

Thou shalt preserue the chastitie of thy neighbour.

Chastitie is the puritie of soule and bodie, as much as belongeth to generation. The minde is chaste, when it is free, or at the least, freed from fleshly concupiscence. The bodie is chaste, when it putteth not in execution the concupiscences of the flesh. 1. Tess. 4. 7. *This is the will of God, even your sanctification, and that yet should abstaine from fornication,* 8. *That euery one of you should know how to possess his vessel in holiness and honour,* 9. *And not in the lust of concupiscence, as do the Gentiles, which know not God.* 1. Cor. 7. 34. *The unmarried woman careth for the things of the Lord, that she may be holy both in bodie and spirit.*

There are two especiall vertues which preserue chastitie, Modestie, and Sobrietie.

brietic. Modestie is a vertue which keepeth in each worke an holy decorum or comelines: and it is scene, I. in the countenance and eyes, namely, when they neither expresse, nor excite the concupiscence of the heart. Iob. 31. 1. *I made a covenant with mine eye, why then should I thinke on a mayd?* Gen. 24. 64. *Rebekah lift up her eyes, and when she saw Izbak, she lighted downe from the camel.* 65. *So she took a vail, and couered her face.* Prou. 7. 13. *She caught him, and kissed him, and with an impudent face said vnto him, &c.* II. In words: when a mans talke is decent in speaking of such things, we cannot but bee ashamed of. Gen. 4. 1. *Then Adam knew Henah his wife: who, &c.* Psalm. 51. 1. *A Psalm of Dauid, when the Prophet Nathan came vnto him, after he had gone into Bath-sheba.* Elay. 7. 20. *In that day shall the Lord shewe with a ruse that is hired, men by them beyond the riuer, by the King of Asshur, the head and the haire of the feet, and it shall consume the beard.* Iudg. 3. 24. *When he was gone out, his seruants came: who seeing that the doores of the parlar were shut, they said, Surely he conuerth his forte, (that is, he doth his easement) in his summer chamber.* Againe, a mans talke must be little and submissie. Matth. 12. 19. *Behold my seruants whom I haue chosen, he shall not strine, nor erie, neither shall any man heare his voyce in the streets.* Prouer. 10. 19. *In many words there cannot want iniquitie: but he that refraineth his lips is wise.* And it is a note of a strumpet to bee a giglot, and loud tongued. Prou. 7. 11. *She is babbling and loud.* In apparell, wee must obserue an holy comelines. Tit. 2. 3. *The elder women must bee of such behauiour, as becometh holinesse.* Holy comelines is that which expresseth to the eye the sinceritie, that is, the godlinesse, temperance, and grauitie, either of man or woman. This decencie will more plainly appeare, if we consider the ends of apparell, which are in number fise. 5. Necessitie, to the end that our bodies may be defended against the extremitie of parching heate, and pinching colde. 2. Honestie, that that deformitie of our naked bodies might be couered, which immediatly followed the transgression of our first parents. 3. Commoditie, whereby men, as their calling, worke, and trade of life is different, so doe they apparell themselves: and hence it is, that some apparell is more decent for certaine estates of men, then other. 4. Frugalikie, when a mans attyre is proportionable to his abilitie and calling. 5. Distinction of persons, as of sexe, ages, offices, times, and actions. For a man hath his set attyre, a woman hers, a young man apparellled on this fashion, an old man on that. And therefore it is vnseemely for a man to put on a womans apparell, or a woman the mans. Deut. 22. 5. *The woman shall not weare that which pertaineth to the man, neither shall a man put on womans raiments: for all that doe so, are an abomination to the Lord thy God.*

To set downe precisely out of Gods word what apparell is decent, is very hard: wherefore in this case the iudgement and practise of modest, gracie, and goodre men, in every particular estate, is most to be followed, and men must rather keepe too much within the bounds of measure, then to steppe on tooe without the precincts. Concerning the purging of excrements of nature, care must

must bee had, that they bee cast forth into some separate and close place, and there also covered. Deut. 23. 12. *Then shalt thou have a place without the host, whither thou shalt resort.* 13. *And thou shalt have a paddle among thy weapons, and when thou wouldst sit downe without, thou shalt digge therewith, and returning, thou shalt cover thine excrements.* 14. *For the Lord thy God walketh in the midst of the campe to deliver thee: therefore thine host shall be holy, that he see no filthy thing in thee, and turne away from thee.* 1 Sam. 24. 4. *And he came to the sheepe-cotes by the way, where there was a cave, and Saul went in to cover his face.*

Sobriety is a vertue, which concerneth the vsage of our diet in holiness. For the better obseruation thereof, these rules may serue: I. The chiefeest at the banquet, let him consecrate the meates to God, by saying grace. 1 Sam. 9. 13. *The people will not eat, till he (that is, Samuel) come, because he will blesse the sacrifice: and then eat they, that he bidden to the feast.* Mark. 6. 39. *He commanded them to make them all sit downe by companies upon the grasse, &c.* 41. *And he took the five loaves and two fishes, and looked vp to heauen, and gaue thanks.* Act. 27. 35. *When he had thus said, he (that is, Paul) gaue thanks in the presence of them all, and when he had broken bread, he began to eat.* II. It is lawfull to furnish a table with store of dishes, not onely for necessitie, but also for the good entertainment of a friend, and for delight. Luk. 5. 29. *Leui made him (that is, Iesus) a great feast in his owne house, where there was a great company of Publicanes, and of other that sate at table with him.* Psal. 104. 15. *He giveth wine that maketh glad the heart of man; and oyle to make the face shine, and bread that strengtheneth mans heart.* Ioh. 12. 1. *There they made him a supper, and Martha served, but Lazarus was one of them that sate at table with him.* 3. *Then took Marie a pound of oynment of Spikenard, very costly, and annointed Iesus feet.* III. Choose the lowest rounge at a banquet, and rather then be troublesome, sit as the master of the feast assigneth thee. Luk. 14. 7. *He spake a parable to the guests, when he marked how they chose out the chiefe rounnes, and said,* 8. *When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefe place, least a more honorable man than thou be bidden of him.* 9. *And he that bade both him and thee, come and say, Give this man rounge.* 10. *But goe and sit downe in the lowest rounge, that when he that bade thee, commeth, he may say vnto thee, Friend, sit vp higher.* Prou. 25. 5. *Stand not in the place of great men, &c.* IV. Man must eat at due times, not at vnseasonable houres. Eccles. 10. 16. *Woe to thee, O land, when thy Princes eat in the morning.* 17. *Blessed art thou, O land, when Princes eate in time.* V. Man must eat and drinke moderately, so that the bodie may receiue strength thereby, and the soule bee more fresh and liuely, to performe the actions of godlines. Luk. 21. 34. *Take heed to your selves, leaue at any time your hearts be oppressed with surfeiting and drunkenness.* Prou. 23. 29. *How horrible was I &c. Euen to them that tarrie long at wine, to them that get and seek mixt wine.* 3. *Look not thou upon the wine when it is red, and when it sheweth his colour in the cuppe, and goeth downe pleasantly,*

fleeth. *Prou. 23. 16.* If thou hast found hieir, eat: that is sufficient for thee, least thou be overfull, and vomite. *Prou. 31. 4.* It is not for Kings to drinke wine, nor for Princes strong drinke. 5. Least he drinke and forget the decree, and change the iudgement of all the children of affliction. VI. Wee must then especially regard these things, when we eate at great mens tables. *Prou. 23. 1.* When thou sitest to eate with a ruler, consider diligently what is before thee. 2. Put the knife to thy throte, if thou bee a man giuen to thine appetite. 3. Be not desirous of his daintie meates: for it is a deicomeable meat. VII. Godly mirth at meate is tolerable. *Act. 2. 46.* They did eate their meate together with gladnes and singings of heart. VIII. Table talke (according as occasion of talke is offered) must bee such as may edifie. Such was Christs talke at the Pharisees table. *Luk. 14.* from the 1. verse to the 16. verse. IX. See that after the banquet ended, the broken meate be not lost, but reserved. *Ioh. 6. 12.* When they were satisfied, he said vnto his Disciples, Gather up the broken meate which remaineth, that nothing be lost. X. A sea leaue somewhat. *Ruth. 2. 14.* She did eate, and was justified, and left thereof.

Chastitie is double: one of single life, another in wedlocke. They that are single, must I. with great care keepe their affections and bodies in holinesse. *Psal. 119. 9.* How shall a young man purge his waies! by directing the same after thy word. 1. *Ioh. 2. 13.* I write vnto you fathers, because ye haue knowne him, that is from the beginning. I write vnto you young men, because ye haue perceiued that wicked one. 14. I write vnto you babes, because ye haue knowne the Father. *Ecc. 12. 1.* Remember thy creator in the daies of thy youth, while the euill daies come not, nor the yeares approach, wherein thou shalt say, I haue no pleasure in them II. They must fast often. 1. *Cor. 9. 27.* I beate downe my bodie, and bring it into subiection, least by any meanes, after I haue preached to others, I my selfe should be reprov'd. III. They must take heed they burne not in lust: for, 1. *Cor. 7. 9.* It is better to marrie then to burne.

Chastitie in wedlocke, is when the holy and pure vse of wedlocke is obserued. *Heb. 13. 4.* Marriage is honourable among all, and the bed undefiled: but whoremongers and adulterers God will indigne. To preserve puritie in wedlocke, these cautions are profitable: I. Contracts must be in the Lord, and with the faithfull onely. *Malac. 2. 11.* Iudab hath transgressed, and an abomination is committed in Israel, and in Ierusalem, for Iudab hath defiled the holines of the Lord, which he loued, and hath married the daughter of a strange god. 1. *Cor. 7. 39.* If her husband be dead, she is at libertie to marrie with whom she will, onely in the Lord. II. Both parties must separate themselves in the time of a womans diseale, and at appointed fasts. *Ezech. 18. 6.* 1. *Cor. 7. 5.* Defraud not one another except it bee with consent for a time, that ye may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your uncleanness. III. Wedlocke must be sed rather to suppress, then to satisfie that corrupt concupiscence of the flesh, and especially to enlarge the Church of

of God. Rom. 13. 14. *Put on the Lord Jesus Christ, and take not care of the flesh to satisfy the lusts thereof.* I V. It must bee vied with prayer and thanksgiving. 1. Tim. 4. 3, 4.

CHAP. 27.

Of the eight Commandment.

This Commandment concerneth the preservation of our neighbours goods.

The words are these:

Thou shalt not steale.

The Resolution.

Seale] To steale, is properly to conuey any thing closely from another. Gen. 31. 20. *Isack stole away the heart of Laban the Aramite.* In this place it signifieth generally, to wish that which is another mans, to get it by fraud, and any way to impair his wealth.

The negative part.

Thou shalt neither bee wanting to preserue, nor a meanes to hinder or hurt thy neighbours goods.

In this place these finnes are forbidden:

I. Inordinate liuing, whether it bee in no set calling, or idly, wherein by neglecting their duties, such persons mispend their time, goods, and revenues. 2. Thel. 2. 11. *We beare that there are some among you, which walke inordinately, and worke not at all, but are busie bodies.* Gen. 3. 9. *In the sweate of thy browes shalt thou eate thy bread, till thou returne to the earth.* 1. Tim. 5. 8. *If there be any that provideth not for his owne, especially for them of his household, he denieth the faith and is worse then an infidel.*

II. Vniust dealing, the which is either in heart, or deede. Vniust dealing in heart, is named couetousnesse. Matth. 13. 19. *Out of the heart come euill thoughts, murders, adulteries, fornications, thefts, &c.* Couetousnesse is idolatrie. Eph. 5. 5. *We know that no couetous person, which is an idolatour, shall enter into the kingdomes of Christ and of God.* Yea, it is the very roote of all euill. 1. Tim. 6. 9. *The love of money is the roote of all euill, which whilest some lust after, they erred from the faith, and pierced themselves through with many sorrows.*

Vniust dealing indeede is, in bargaining, or out of bargaining. Vniust dealing in bargaining, hath many branches. 1. Thel. 4. 6. *Let no man oppress, or deceiue his neighbour in a bargain, for God is the auenger of such things.*

I. To sell, or bargain for that which is not saleable. Of this kind, 1. Is the gift of the holy Ghost, which cannot be bought with money. Act. 8. 18. *When Simon saw, that through laying on of the Apostles hands, the holy Ghost was giuen, he offered them money. 19. Saying, giue me also this power, that on whom soeuer I lay the hands, he may receiue the holy Ghost. 20. Then Peter said vnto him, Thy money perishe with thee, because thou thinkest that the gift of God may be obtained with money.* II. Church goods are not saleable. Therefore it is not to be allowed, for men to sell or alienate them from the Church, Pro. 20. 7. *It is destruction for a man to deuour that which is sanctified, and after the vome to enquire.* Mala. 3. 8. Church goods are the possession of the Lord. III. Whatsoever is vnprofitable either to the Church, or common-welfare, must not bee sold.

II. All coloured forgerie and deceit in bargaining. Luk. 19. 8. *Zacharias stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken ought from any man by forged excommunication, I restore it fourefold.* This deceit is vsed, 1. when men sell that, which is counterfeit, for good: as copper for gold, and mingle any waies bad with good, making shew onely of the good. Amos 8. 4, 5, 6. *Hearre this, ye that swallow up the poore. saying, When will the new mooneth bee gone, &c. that we may sell the refuse of the wheate.* II. When men falsifie measures and weights. Deuter. 25. 13. *Thou shalt not haue in thy bagge two manner of weights, a great and a small. 14. But thou shalt haue a right and a iust weight: a perfit, and a iust measure shalt thou haue.* Leuit. 10. 35. *Ye shall not doe vniustly in iudgements, in line, in weights, or in measure. 36. Ye shall haue iust balances, true weights, a true Ephah, and a true Hin.* Amos. 8. 4. *Hearre this, ye that say, When will the Sabbath bee gone, that we may sell corne, and make the Ephah small, and the shekel great, and falsifie the weights by deceit.*

III. When the buyer concealeth the goodnes of the thing, or the seller the faults of it, and blindfoldeth the trueth with counterfeit speeches. Matth. 7. 12. *Whatsoeuer ye would: that men should doe to you, euen so doe to them: for this is the Law and the Prophets.* Pro. 20. 14. *It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.*

IV. When in buying and selling the people are oppressed. And this is, 1. When the iust price of things is raised. For in bargaining, it is not lawfull to purche one pennie, without the giuing of a penniworth. 2. Sale vpon a set day, which is, when day is giuen, that the price may be enhanced. For what is this, I pray you, but to sell time, and to take more of our neighbour, then right? 3. To ingrosse, which is to buy vp all of one commoditie into thine owne hands, that when no other hath any of the same, thou maist sell it at thine owne price. 4. To become bankrupt, that thou maist bee enriched by the damages, and goods of other men. 5. Not to restore that, which was lent to one, pledged to him, or found by him, Ezech. 18. 7. *Neither hath oppressed any, but hath restored the pledge to his debtor: he that hath spoiled none by violence, &c.* 6. To delay.

delay any kinde of restitution; from one day to another. Prou. 3. 28. *Say not to thy neighbour, Depart, and come againe, to morrow I will pay you, when thou mayst doe it then.* Psalm. 37. 21. *The wicked man borroweth, and payeth not againe, but the righteous is mercifull, and lendeth.* 7. To practise vsurie. Psal 15. 5. *Which hath not put his money to vsurie.* Exod. 22. 25. *If thou lendest money to my people, to the poore man which dwelleth with thee, bee not to him as an vsurer, lay not vsurie upon him.*

Vsurie is a gaine exacted by covenant, about the principall onely in lue, and recompence of the lending of it. Vsurie being considered as it is thus described, is quite contrary to Gods worde, and may very fitly bee tearmed biting lucre. Exod. 22. 14. *If any man hath borrowed any thing of another, what soeuer is hurt or dieth, if the owner of the thing bee not present, let him bee recompensed.* 15. *If he be present, recompence him not: if it be hired for a price, it is sold for the same price.* Ezek. 18. 8. *He hath not giuen to vsurie, neither hath taken increase.* 2. Cor. 8. 13. *Neither is it that other men should be eased, and you grieved, 14. But upon like condition at this time, your abundance supplieth their lacke, that also their abundance may be for your lacke: that there may be equality.*

And this vsurie, positive lawes doe not onely reſtraine, but not allow. *Quest.* Is it not lawfull to take at some time about the principall? *Answer.* Yes surely, with these conditions: I. If a man take heed that he exact nothing, but that which his debter can get by good and lawfull meanes. II. Hee may not take more then the gaine, nay not all the gaine, nor that part of the gaine which drinketh vp the liuing of him that vseth the money. III. Hee must sometimes bee so farre from taking gaine, that he must not require the principall, if his debter be by ineuitable and iust casualties brought behinde, and it be also plaine that he could not make, no not by great diligence, any commoditie of the money borrowed. The reasons why a man may take sometimes about the principall, are; 1. That which the debter may give, hauing himselfe an honest gaine besides, and no man any waies endamaged, that the creditor may safely receiue. 2. It is conuenient, that he which hath money lent him, and gaineth by it, should shew all possible gratitude to him, by whose goods he is enriched. 3. It is often for the benefit of the creditor, to haue the goods in his owne hands which he lent.

Obiect. Money is not fruitfull, therefore it is vnlawfull to receiue more then wee lent out. *Answer.* Albeit money in it selfe bee not fruitfull, yet it is made very fruitfull by the borrowers good vse, as ground is, which is not fruitfull, except it be tilled.

Last of all, when a man detaineth the labourers wages. Iam. 5. 4. *Behold, the hire of the labourers (which haue reaped your fields, which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entered into the eares of the Lord of hosts.*

Vniust dealing out of bargaining, is likewise manifold: I. To pronounce false sentence or iudgement for a rewarde, either profered, or promised. E. say.

say. 1. 23. Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they indigne the fatherlesse, whether doth the widowes cause come before them. This is the Lawyers and Iudges sinne. II. To feede, or clothe stou and lustie rogues or beggers. 2. Thess. 3. 10. When we were with you we enioyed you this, that if any would not labour, the same should not eate. What then, think you, must those licensed rogues and beggers by authoritie, I meane all idle Monkes & Abby-hubbers have? Socrates in the Tripartite historie, saith plainly, that that Monke which laboureth not with his hands, is no better then a theefe. III. Gaming for money and gaine. For thou shalt not enrich thy selfe by impouering thy brother. This gaming is worse faire then vsurie, and in a short while will more enrich a man.

IV. To get money by vnlawfull arts: such are Magicke, Iudiciall Astrologie, Stage-playes, and such like. Ephes. 4. 28. Let him that hath stolen, steale no more, but rather let him labour, working with his owne hands the thing that is good, that he may giue vnto him that hath neede. Deut. 18. 11. Eph. 3. 3. 1. Thes. 5. 22. Abstaine from all appearance of euill. V. To filch or pilfer the least pin, or point from another. Mark. 10. 19. Thou shalt not steale, thou shalt not haue any man. Rom. 2. 8. And (as we are blamed, and as some affirme that we say) why doe we not euill, that good may come thereof? whose damnation is iust. VI. To remoue ancient bounds. Pro. 22. 28. Thou shalt not remoue the ancient bounds which thy fathers haue made. Hose. 5. 8. The Princes of Iudab are like them which remoue the bounds. VII. To steale other mens seruants, or children, to commit sacriledge, or roberie. 1. Timoth. 1. 10. Towberemongers, buggerers, and menslealers. Ioh. 7. 19. Achan theefe. 1. Cor. 6. 10. Neither theenes, nor couetous persons, nor robbers, &c. shall inherite the kingdome of God. For robberies, these sorts of men especially are famous: Theeues by the Queenes high wayes, Pyrates vpon the seas, Souldiers not content with their pay, and whoso-euer they be, that by maine force take that which is none of their owne Luk. 3. 14. The souldiers asked him, saying, What shall we doe? he said, Doe violence to no man, neither accuse any man falsely, and be content with your wages. VIII. To conspire with a theefe, whether by giuing aduice how he may compasse his enterprise, or by concealing his fact, that he be not punished. Prou. 19. 24. He that is partaker with a theefe, baileth himselfe, and he that beareth curse, g. and discovereth it not.

The punishment of theft, may at the discretion of the Iudge be sometimes aggravated, as he seeth the qualitie of the offence to bee. Therefore theeues sometimes are punished with death.

Now if any man obiekt, that the Iudiciall law of God, doth onely require the restitution thereof fourefold for such an offence: I answer, that the ciuill Magistrate, when he seeth some one, or many offences to increase, he may by his authoritie encrease the ciuill punishment due to that sinne. Now it is manifest, that the sinne of theft is farre more grievous in our common-weale, then it was among the Iewes. For first the inhabitants of this common-weale, are

are generally by many degrees poorer then the Iewes were: therefore to steal a thing, but of some small value, from one in this countrie, doth more endamage him, then a thing of great value would haue done the Iewes.

Againe, the people of this countrie are of a more stirring and fierce disposition: the which maketh theeuës to bee more outrageous, with their robberies ioyning violence, and the disturbance of the publike tranquillitie of the countrie: whereof more regard ought to be had, then of one priuate mans life.

The affirmative part.

Thou shalt preferue and increase thy neighbours goods.

To this are required these that follow:

I. A certaine calling: wherein every man, according to that gift which God hath giuen him, must bestow himselfe honestly, to his owne, and neighbours good. 1. Cor. 7. 24. *Let every man wherein he was called, therein abide with God.* Eph. 4. 28. 1. Pet. 4. 10. *According as every man hath receiued a gift, so let him administer to another, that ye may be good dispensers of the manifold graces of God.* Galat. 5. 13. *In love serue one another.*

II. The true vse of riches, and all the goods a man hath: to which belong two vertues; Contentation, and Thriftinesse.

Contentation is a vertue, whereby a man is well pleased with that estate, wherein he is placed. 1. Timot. 6. 6. *Godliness is great gain, with a contented mind: 7. For we brought nothing into the world, neither shall we carrie any thing out of the world. But, hauing food and raiment, let vs be content.* Philip. 4. 11. *I haue learned, in whatsoever estate I am, therewith to be content. 12. I can be abased, and I can abound, euery where in all things I am instructed, both to be full, and to be hungry, and to abound, and to haue want.* Matth. 6. 11. *Giue vs this day our daily bread.* Heb. 13. 5. *Let your conuersation bee without conetousnesse, and be content with the things which you haue: for he saith, I will not forsake thee, nor leaue thee.*

Thriftinesse or frugalitie, is a vertue, whereby a man carefully keepeth his goods which he hath gotten, and imployeth them to such vses, as are both necessarie and profitable. Pro. 5. 15. *Drinke the water of thy cistern, and of the riuers out of the middes of thine owne well. 16. Let thy fountains flow forth, and the riuers of waters in the streets. 17. Let them be thine owne, ye a, shine euery; and not the strangers with thee.* Prou. 21. 5. *The thoughts of the diligent doe surely bring abundance. 17. He that longeth pastime, shall be a poore man, and he that longeth wine and oyle shall not bee rich.* Prou. 12. 27. *The deceitfull man reioiceth not that which he hath taken in hunting: but the riches of the diligent are pretious.* Ioh. 6. 12.

III. To speake the truth from the heart, and to vse an harmelesse simplicitie in all affaires. Psal. 15. 2. *He that walketh uprightly, & worketh righteousness,*

he that speaketh the truth in his heart. Gen. 23. 15. Ephron said to Abraham. The land is worth foure hundredth shekels of silver. What is that between mee and thee? burie therefore thy dead. 16. So Abraham barked to Ephron, and Abraham weighed to Ephron the silver, which hee had named in the audience of the Hittites, euen foure hundredth shekels of current money among marchants, &c.

IV. Iust dealing. 1. Theff. 4. 6. Of this there are many kindes:

I. In buying and selling, in setting and hiring of Farnes, tenementes, landes: in marchandize, and all manner of commodities, men must racke nothing, but keepe a iust price. A iust price is then obserued, when as the thinges prized, and the price giuen for them, are made equall, as neere as may bee. For the obseruation of this equalitie, these foure rules are to bee considered: for by them all bargaines must bee ordered.

I. There must bee a proportion and equalitie in all contractes: the which will then be when as the seller doth not value the thing, only according to his owne paines, and costes bestowed vpon it, but also seeth what profit it may be to the buyer, and in what need he standeth of it. Leuit. 25. 14. When thou sellest ought to thy neighbour, or buyest ought at his handes, ye shall not oppresse one another: 15. But according to the number of the yeeres after the Iubilee, thou shalt buy of thy neighbour. Also according to the number of yeeres of thy revenues, he shall sell vnto thee. 16. According to the number of yeers thou shalt increase the price thereof: and according to the fullnesse of yeers, thou shalt abate the price of it: for the number of fruites doth he sell vnto thee. II. They must bee squared according to the lawe of nature, the summe whereof Christ propoundeth in these wordes: What soeuer ye would that men should doe to you, doe the same vnto them. III. The bonde of nature must bee kept, which bindeth him that receiueth a benefite, and maketh a lawfull gaine of another mans goods, that hee being once enriched, shall make a proportionable and naturall recompence, euen about the principall. IV. Men must communicate and make vse of their goods, with that caueat which Paule giueth. 2. Corinth. 8. 13. Not so to bestowe them, as that others may be eased, and they grieved: or contrariwise.

II. Men must make sale of such thinges, as are in their kinde substantiall, and profitable.

III. They must vse iust waights and measures. Deu. 25. 13. Thou shalt not haue in thy bag two manner of waights, a great and a small: but thou shalt haue a right and iust waight, a perfect and iust measure shalt thou haue. Ezech. 45. 10. Ye shall haue iust ballances, a true Ephah, and a true Bath. Micah 6. 11. Shal I iustifie the wicked ballances, and the bag of deceitfull waights?

IV. He that hireth any thing, must not onely pay the appointed hire, but make that which hee hired good, if ought but good come vnto it, by his default. Exod. 22. 14. 15. If a man borrow any thing of his neighbour, and it bee hurt, he shall surely make it good, &c.

V. The pledge or pawne ought be redeemed, and if it bee of important ne-

cessitie, as that which preferueth the life of our neighbour, it must bee restored to him incontinently. Exod. 22. vers. 26. *If thou take thy neighbours raiment to pledge, thou shalt restore it againe before the Sunne goe downe: for that is his couering onely.* Deut. 24. ver. 6. *No man shall take the neather or upper millstone to pledge: for this gage is his lining.* Neither may a man in a pledge bee his owne carier, but hee must take such an one as is offered. Deut. 24. vers. 10. *When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe into his house to fetch his pledge.* 11. *But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.* 12. *Furthermore, if it be a poore body, thou shalt not sleepe with his pledge.* 13. *But shalt restore him the pledge. &c.*

VI. To become suretie only for men that are honest, and very well knowne: and that warilie, with much deliberation. Prou. 11. 15. *He shall be sore vexed, that is suretie for a stranger.* And hee that hateth suretiship is sure. Prouerb. 17. 18. *A man destitute of vnderstanding toucheth the hand, and becommeth suretie for his neighbour.* Prou. 22. 26. But if it be so that a man hath intangled himselfe by suretiship, the best way is to craue his creditours fauor, by his own humble sute, and the instant request of his friendes. Prou. 6. 1. *My sonne, if thou be suretie for thy neighbour, and hast stricken handes with the stranger.* 2. *Thou art snared with the words of thine owne mouth.* 3. *Do this now, my son, and deliuer thy selfe, seeing thou art come into the hand of thy neighbour, go, and humble thy selfe, and sollicite thy friends.* 4. *Giue no sleep to thine eies, nor slumber to thine eie lids.* 5. *Deliuer thy selfe, as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.*

VII. All iust couenants and promises, though they bee to our hinderance, must bee perfourmed. For a promise doth binde, if it bee lawfull, so farre forth as hee will, vnto whome we make the promise. Psal. 15. vers. 4. *Which sweareth to his hurt, and changeith not.* Prouerb. 25. vers. 14. *A man that boasteth and keepeth not promise, is like cloudes and winde without raine.* Iudg. 1. 24. *The spies saue a man come out of the citie, and they guide vnto him, Shewe vs, wee pray thee, the way into the citie, and we will shew thee mercie.* 25. *And when he had shewed them the way into the citie, they smote the city with the edge of the sword, but they let the man and all his householde depart.* Therefore if after promise made, he either see that he shall be endamaged thereby, or hindered in the performance of his promise, he may craue release, and if it be graunted, accept of it.

VIII. To lend that we do, freely. Luke. 6. 35. *Lend, looking for nothing againe, and your reward shal be great.* And when we borrow, we must be carefull to make restitution, euen, if need be, with the sale of our owne goods. 2. King. 4. 2. 3. 4. 5. 6. 7. *Here the wife of the sonnes of the Prophets selleth her oyle which God sent by the hand of Elisha, to pay her creditour.*

IX. To restore that, which is committed to our custodie without delay. Math. 21. 41. *He will destroy the euill husbandmen, and let out his vineyard to others,*

others, which shall deliver him the fruites in their season. Proverb. 3. 28. But if such a thing be lost, not by our default, we are not charged to repay it. Exod. 22. 7. If a man deliver his neighbour money, or stuffe to keepe, and it be stolen out of his house, if the theefe be found, he shall pay the double. 8. If the theefe be not found, then the master of the house shall be brought before the Iudges, so sure whether he have put his hand to his neighbours goods or no.

X. That which a man findeth, is to be kept in his own hand, if the true owner cannot be heard of: but if he be, he must restore it. Deut. 22. 1. *Thou shalt not see thy brothers ox, nor his sheepe goe astray, and withdrawe thy selfe from them, but shalt bring them againe unto thy brother. 2. If he be not nere unto thee, or thou know him not, thou shalt bring it into thine house, and it shall remain with thee, until thy brother seeke after it, then shalt thou deliver it to him againe. 3. So shalt thou doe with all lost things.*

XI. To get our owne, we may, if we cannot doe otherwise, sue our neighbour in lawe. But wee must follow our suites in an holie manner, and with these circumstances. I. In all suites, we must not doe any thing, that may prejudice the profession of Christian religion. Therefore all suiters in lawe, offend, when they trust more in man, then in God, and make their religion a iest to worldlings, partlie by striving about thinges of smal importance: and partlie by not admitting any conditions of reconciliation. 1. Cor. 6. 1. *Dare any of you, having businesse against another, be iudged under the vniust, and not under the Saintes?* II. Lawe must bee the last remedie, as a desperate medecine is the last remedie the Physitian vseth. We must assay all meanes possible, before we vse this, especiallie to a brother. 1. Cor. 6. 7. *There is utterly a fault among you, because ye goe to law one with another: why rather suffer ye not wrong? why rather sustaine ye not harme?* III. In all suites of lawe, we must bee mindefull of the law of charitie, and not so much indenuour to maintaine our owne right; as to recall our brother, which erreth, into the right way.

CHAP. 28.

Concerning the ninth Commandement.

THe ninth Commandement belongeth to the preservation of our neighbours good name.

The words are these:

Thou shalt not beare false witnes against thy neighbour.

The Resolution.

Thou shalt not beare] That is, answere when thou art asked before a Iudge. Deut. 19. 17. *Then both the men which strine together, shall stande before*

the Lord, *even before the Priests and the Judges which shall be in those dayes.* 18. And the Judges shall make diligent inquisition; and if the witnesse be found false, and hath given false witnesse against his brother.

Witnesse] By a figure signifieth every worde, whereby the credite and estimation of our neighbour is either impayred or diminished.

The negative part.

Thou shalt not diminish or hurt the good name & estimation of thy neighbour.

Here is forbidden:

I. Enuie, disdain of others, desire of a mans owne glorie. 1. Tim. 6. 4. *He is puffed up, and knoweth nothing, but doteth about questions, and strife of wordes, whereof cometh enuie, strife, railings.* 1. Pet. 2. 1. *Wherefore, laying aside all maliciousnesse, and enuie and all guile, and evil speaking.* Mat. 21. 15. *But when the chief Priests and Scribes saw the marueils that he did, and the children crying in the Temple, and saying, Hosanna the sonne of David, they disdained.*

II. Euill suspicions. 1. Tim. 6. 4. 1. Sam. 17. 28. *And Eliab his eldest brother beard when he spake vnto the men, and Eliab was angrie with David, and saide, Why camest thou downe hisher? and with whom hast thou left those few sheepe in the wilderness? I know thy pride, and the malice of thine heart.* Act. 28. 4. *Now when the Barbarians saw the worme hang on his hand, they said among themselves. This man surely is a murderer, whom though he hath escaped the sea, yet vengeance hath not suffered to live.* Heere are condemned, hard censures and sinifter iudgments against our neighbour. Matth 7. 1. *Iudge not, that ye bee not iudged.* 2. *For with what iudgement ye iudge, ye shall bee iudged: and with what measure ye mete, it shall bee measured to you againe.* These iudgementes which Christ forbiddeth, are priuate and reprochfull or slanderous iudgementes: namely, when either a good or an indifferent action is interpreted to the worfe parte: or when a light offence is made hainous through euill will, without all desire either to amend, or to couer the same. Act. 2. 13. *And other mocked and said, They are full of new wine.* 14. *But Peter standing with the eleven, lift vp his voice, and said vnto them, Ye men of Iudaea, and all ye that inhabit Ierusalem, be this knowne vnto you; and hearken vnto my wordes:* 15. *For these are not drunken, as ye suppose, since it is but the third houre of the day.* 1. Sam. 1. 33. *For Hannah spake in her heart, her lips did mooue only, but her voice was not heard, therefore Eli thought she had been drunken.* But we must know, that there are three kindes of iudgments which are not forbidden by this commandement of Christ. The first is, the ministration of the Gospel, which iudgeth and reprooueth sin. The second is, the iudgment of the Magistrate. The third is, the iudgment of a friend admonishing vs: as when he saith, Abstaine from the companie of such a man, for I know him to be a drunkard, &c.

III. A relation of the base wordes only, and not of the sense and meaning of our neighbour. *Math. 26. 49. Now the chief Priests, and the Elders, and all the whole counsell, sought false witnesses against Iesus, to put him to death, 60. But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses, 61. And said, This man said, I can destroy the Temple of God, and build it in three daies. Indeed Christ said some such thing in wordes, as appeareth. Ioh. 2. 19. Iesus answered and saide vnto them, Destroy this temple, and in three dayes I will raise it vp again.*

IV. A lie, whereby euerie falshood with purpose to deceiue is signified, whether in words, or in deeds, or concealing the truth, or any other way whatsoeuer; be it for neuer so great a good to our neighbour.

V. To pronounce vniult sentence in iudgment, to rest in one witness, to accuse another wrongfully, to bewray a mans cause by collusion. *1. King. 21. 12. They proclaimed a fast, and set Naboth among the chiefe of the people, 13. And there came two wicked men, and sate before him, and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the King: then they caried him away out of the citie, and stoned him with stones: that he died. Deutero. 17. 6. At the mouth of two or three witnesses shall bee, that is worthy of death, die: but at the mouth of one witness he shall not die.*

VI. Openlie to raise forged and hurtfull tales and reportes of our neighbour, or priuily to deuise the same. *Rom. 1: 29. Whisperers. 30. Backbiters, haters of God, proud, boasters, inuentioners of euill things. Leuit. 19. 16. Thou shalt not walke about with tales among thy people, thou shalt not stande against the blood of thy neighbour: I am the Lord. 1. Tim. 5. 13. And likewise also being idle, they learne to goe about from house to house: yea, they are not onlie idle, but also prattlers and busibodies, speaking thinges which are not comelie. To spread abroad flying tales, or to faime and adde any thing vnto them. Prou. 26. 20. Without wood the fire is quenched, and without a talebearer strife ceaseth. 21. As a coale maketh burning coales, and wood a fire, so the contentious man is apt to kindle strife. 22. The wordes of a talebearer are as flatterings, and they goe downe into the bowels of the bellie. 2. Corinth. 12 ver. 20. For I feare least when I come, I shall not find you such as I would, and that I shal bee founde to you such as I would not, and least there be strife, enuying, wrath, contentions, backbitings, whisperinges, swellinges, and discord among you. To receiue or beleue those tales which we heare of others. Exod. 23. 1. Thou shalt not receiue a false tale, neither shalt thou put thine hand with the wicked, to bee a false witness. 1. Sam. 24. 10. And David said to Saule, Wherefore giueth thou an eare to mens words, that say, Behold, David seeketh euill against thee?*

VII. To accuse our neighbour, for that which is certaine and true, through hatred, and with intent to hurt him *1. Sam. 22. 9. Then answered Doeg the Edomite (who was appointed ouer the seruantes of Saule) and said, I sawe the son of Isai when hee came to Nob, to Abimelech the sonne of Ahitub, 10. Who*

asked counsell of the Lord for him, and gave him victualles, and he gave him also the sword of Goliath the Philistine. Of this deed David thus speaketh. Psal. 52. 1. *Why boastest thou thy selfe in thy wickednes, O man of power? the louing kinde-nesse of the Lord endureth for ever.* 2. *Thy tongue imagineth mischief, and is like a sharpe razor, that cutteth deceitfully.* 3. *Thou doest lous euill more then good: & lies, more then to speake the truth.* 4. *Thou lovest all words that may destroy, O deceitfull tongue.*

VIII. To open or declare our neighbours secret to any man, especially, if he did it of infirmite. Mat. 18. 15. *Moreover, if thy brother trespass against thee, goe and tell him his fault between thee and him alone: if he heare thee, thou hast wonne thy brother.* Pro. 11. 12. *He that goeth about as a slanderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.*

IX. All babling talk and bitter words. Eph. 5. 3. *But fornication and all uncleannesse, let it not be once named among you.* 4. *Neither fit him selfe, neither foolish talking, neither iesting, which are not comely, but rather giuing of thanks,* Ioh 9. 34. *They answered, and said vnto him, Thou art altogether borne in sin, and doest thou teach vs? so they cast him out.* This iesting, or as it is now termed, wit, which Aristotle the Philosopher maketh a vertue, is by Paule the Apostle accounted a vice: and that not without cause; I. Such quippes as sting others, though they be a great pleasure for some to heare, yet are they very offensive to such as are so girded. II. It is verie harde to make Christian both godlinesse and grauitie to agree with such behauiour.

Obiect. But salt and tart speeches are vsuall in the scriptures, 1. King. 18. 27. *Elijah mocked the Priestes of Baal.* Esa. 14. 9. *Answer.* Such speeches are not spoken to please others, but are sharply denounced against Gods enemies to his glorie.

X. Flatterie, whereby we praise our neighbour about that, we know in him. Prou. 27. 6. *The woundes of a louer are faithfull, but the kisses of an enemy are to be shunned.* 14. *He that praiseth his friend with a loud voyce, rising early in the morning, it shal be counted to him as a curse.* A. 12. 22. *And the people gaue a shoute, saying, The voyce of God, and not of man.* This is a grieuous sin in the Ministers of the word. 1. Theff. 2. 5. *Neither did we euer vse flattering wordes, as ye know, nor coloured comeliness, Gods record.* Ierem. 6. 13. *For from the least of them, euen vnto the greatest of them, euery one is giuen vnto comeliness, and from the Prophet, euen vnto the Priest, they all deale falsly.* 14. *They haue healed also the hurt of the daugh'ter of my people with sweete wordes, saying, Peace, peace, when there is no peace.* Rom. 16. 18. *For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speech and flattering, deceiue the hearts of the simple.*

XI. Foolish and ouer confident boasting. Prou. 27. 1. *Boast not thy selfe of to morrow, for thou knowest not what a day may bring forth.* 2. *Let another praise thee and not thine owne mouth; a stranger, and not thine owne lippes.*

XII. To accuse, or witnesse against one fallie. 1. King. 12. 11. 13. *Naboth blasphemed God and the King.*

The affirmative part. 1. 7. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Preserue the good name of thy neighbour.

Eccles. 7. 3. *A good name is better than a good ointment.*

Heere is commanded:

I. A reioycing, for the credit and good estimation of thy neighbour. Gal. 3. 22. *But the fruite of the spirit, is love, ioy, peace, gentlenesse.* Rom. 1. 8. *First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole world.*

II. Willinglie to acknowledge that goodnesse we see in any man whatsoever, and onely to speake of the same. Tit. 3. 2. *That they speake euil of no man, that they be no fighters, but soft, shewing all meeknesse to all men.* Moreover, we must with all desire, receiue and belecue reports of our neighbours good. Act. 16. 1. *Then came he to Derbe and Lystra, and behold, a certaine Disciple was there, named Timotheus, a womens sonne which was a Iewesse, and beloved, but his father was a Grecian.* 2. *Of whom the brethren which were at Lystra and Iconium, reported well.* 3. *Therefore Paul would that he should goe forth with him, and took, and circumcised him.* Notwithstanding, this must so bee performed of vs, that in no wise we approoue and allowe of the vices and faultes of men. 2. Chron. 29. vers. 2. *And he did uprightly in the eyes of the Lord, but not with a perfect heart.* And chap. 27. 2. *And he did uprightly in the sight of the Lord according to all that his father Asaiah did, save that he entred not into the Temple of the Lord, and the people did yet corrupt their waies.*

III. To interpret a doubtfull euill, to the better part. 1. Corin. 13. vers. 5. *Love thinketh not euill.* ver. 7. *It beleeueth all thinges, it hopeth all thinges.* Gen. 37. vers. 31. *And they took Iosephs coat, and killed a kidde of the goates, and dipped the coat in the blood.* vers. 32. *So they sent abse parti-coloured coats, and they brought it to their father, and saide, This haue we found, see now, whether it be thy sonnes coat or no.* ver. 33. *Then he knowe it, and said, It is my sonnes coat, a wicked beast hath deuoured him, Ioseph is surely torne in pieces.*

And heere obserue the religion of that Ioseph, which was betrothed to Marie, who when he saw that Marie was with child, was readier to conclude that before her betrothing she was with child by committing fornication, then after, by committing adulterie. Mat. 1. 19. *But for al this, men must not be too too credulous, or light of beleefe.* Ioh. 2. 24. *But Iesus did not counte himselfe vnto them, because he knewe them all.*

IV. Not to beleue an euill report, running abroad amongst the common people, by the whisperinges of talkbeaters, as it were, by conuolte pipes.

Psalm 15. 3. Hee that slandereth not with his tongue, nor doth euill to his neighbour, nor receiveth a false report against his neighbour. **Jerem. 40. 14.** And they sayd vnto him, Knowest thou not, that Baalis the king of the Ammonites, had sent Ishmael, the sonne of Nethaniah to slay thee? but Gedaliah the sonne of Ahikam, belongeth him him not. **16.** But Gedaliah the sonne of Ahikam, said vnto Jonathan, the son of Kareah, Thou shalt not do this thing, for thou speakest falsely of Ishmael. But we ought also to be angrie at such whisperings. **Prou. 25. 23.** As the North wind driueth away the raine, so doth an angry countenance the slanderers tongue.

V. To keepe secret the offence of our neighbour, except it must of necessity be revealed. **Pro. 10. 11.** Hatred stirreth up contention: but loue couereth all offences. **Mat. 1. 19.** Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

A man would suppose, that by this meanes, we should be partakers of other mens sinne. But we must know, that we ought to conceale our neighbours imperfections, least he should be provoked to offence: yet in the meane season, hee must be admonished that he may amend. **Gal. 6. 1. 19.** Brethren, if any of you hath erred from the truth, and some man hath conuerted him, **20.** Let him know, that by which hath conuerted the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.

But if the sinne which is concealed, cannot thereby be taken away, then must we in loue and charitie, declare the sinne to those, which may remooue, and amend the same. **Gen. 37. 2.** When Ioseph was seuen teene yeere old, he kept sheepe with his brethren, and the child was with the sons of Bilhah, and with the sonnes of Zilpah, his fathers wives: and Ioseph told vnto their father, their euill sayings. **1 Cor. 1. 10.** For it hath been declared vnto me, my brethren, of you by them that are of the house of Cloe, that there are contentions among you. **Mat. 18. 16.** But if he heare thee not, take with thee one or two, that by the mouth of two or three witnesses, every word may be confirmed.

To get a good name and estimation amongst men, and to keepe the same, when we haue gotten it. **Phi. 4. 3.** Furthermore, brethren, what soeuer things are true, what soeuer things are honest, what soeuer things are iust, what soeuer things are pure, what soeuer thing pertaineth to loue, what soeuer things are of good report, if there be any vertue, if there be any praise, thinke on these things. A good name is gotten, **1.** If we, seeking the kingdome of God before all thinges, doe repent vs of all our sinnes, and with an earnest desire, embrace and follow after righteousness. **Prou. 10. 7.** The memoriall of the iust shall bee blessed: but the name of the wicked shall rot. **Marke 14. 9.** Verily I say vnto you, whosoever this Gospell shall be preached through out the whole world, (but also, what shee hath done, shall be spoken of for the remembrance of her. **2.** Wee must haue a care both to iudge, and speake wel of others. **Matth. 7. 1.** With what iudgement ye iudge, ye shall be iudged. **Eccle. 7. 23.** Give not thine heart also to all that words that men speake, least thou doe heare thy seruant cursing thee. **24.** For oftentimes also

thine heart knoweth, that thou likewise hast cursed others. 3. We must abstaine from all kind of wickednesse: for one onlie vice or sinne, doth obscure & darken a mans good name. Eccles. 10. 1. *Dead flies can make stinke, and putrefie the ointment of the Apothecarie: so doth a little follie him that is in estimation for wisdom, and for glorie.* 4. We must in all things earnestlie seeke for the glorie of God onely, and not our owne. Matth. 6. 3. *And when thou prayest, bee not as the hypocrites, for they loue to stand and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men: verily I say vnto you, they haue their reward.* 6. *But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray vnto thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.*

But if, when we seeke the glorie of God, honest and godlie men doe praise and testifie well of vs, we must not despise this their testimonie and commendation: & althogh they neither praise vs nor testifie of vs at al, yet must we take it in good part. 2. Cor. 1. 12. *For our reioysing is this, the testimonie of our conscience, that in simplicity & godly penance, and not in fleshly wisdom, but by the grace of God, we haue had our conuersation in the world, and must of all to you wardes.* And chap. 10. 17. *But we will not reioyce of things which are not within our measure, but according to the measure of the line, wherof God hath distributed to vs a measure, to attain euen vnto you.* Psal. 16. 5. *The Lord is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.* 6. *The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.* 1. Corinth. 1. 31. *He that reioyceth, let him reioyce in the Lord.*

CHAP. 29.

Of the tenth Commandement.

THe tenth Commandement, concerneth concupiscences, committed against our neighbour.

The wordes are these:

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ox, nor his asse, nor anie thing thy neighbour hath.

The Resolution.

Couer] The cogitation or motion of the heart, is of three sortes. The first is, some glancing or sodaine thought, suggested to the mind by Satan, which so dauidelie vanisheth away, and is not receiued of the minde. This is no sinne. For it was in Christ, when hee was tempted by the deuill. Matth. 4. vers. 1. The second is, a more permanent thought or motion, the which, as it were, tickleth

tickleth and inueigleth the mind with some inward ioy. The third is, a cogitation drawing from the will and affection, full assent to sinne. We are to vnderstand this commandement of the seconde sort of motions onelie, not of the first, or of the last, to which the five former commandements do belong.

Now then to couet, is to think inwardly, and also to desire any thing, whereby our neighbour may be hindered, albeit there ensue no assent of the will, to commit that euill. For the very Philosophers condemne couetouinesse of the very heart, and Ciuilians disallow a purpose onely to doe euil, if it bee conioyned with a manifest deliberation. And as for the concupiscence in this place forbidden, we may well thinke it is more close and secret, because Saint Paule a Doctor of the Law was altogether ignorant of it. Rom. 7. 7. *I had not known lust, except the Law had said, Thou shalt not lust.* Again, if that concupiscence immediately going before the consent, were not prohibited in this place, there must be a great confusion in the decalogue. For the seventh commandement forbiddeth some kind of coueting of our neighbours wife.

House] The commandement is illustrated by an argument drawne from the distribution of the obiectes of concupiscence; whence it is apparant, that onely euill concupiscence is condemned in this place. Coloss. 3. 5. For there is a good concupiscence or desire: as of meate and drinke, and that of the spirit. Gal. 5. 17. *The spirit lusteth against the flesh.*

The negative part.

Thou shalt not couet that which is thy neighbours.

Heere are prohibited:

I. Concupiscence it selfe, namelie, originall corruption, in as much as it is hurtful to our neighbour. Iam. 1. 14.

II. Each corrupt and sudden cogitation and passion of the heart, springing out of the bitter roote of concupiscence. Gal. 5. 17. *The flesh lusteth against the spirit.* Luke 10. 27. *Then shalt thou love the Lord with all thy soule.* To this place appertaineth Satans suggestion, if after the first offer it be entertained and receiued in the closet of the heart.

III. The least cogitation and motion, the which, though it procure not consent; delighteth and tickleth the heart. Of this kinde are these foolish wishes: I would such an house were mine, such a living, such a thing, &c. And hitherto may we referre all vnchast dreames, arising from concupiscence.

The affirmative part.

Couet that onely, which is auailable to thy neighbour.

Here

Here are commended:

I. A pure heart towards our neighbour. 1. Tim. 1. 5. *The end of the commandment is love, out of a pure heart, a good conscience and faith unfained.*

II. Holie cogitations and motions of the spirit. Paule prayeth. 1. Thess. 5. 23. *that the Thessalonians may be holy, not only in body and soule, but also in spirit.* Ephes. 4. 23.

III. A conflict against the euill affections and lusts of the flesh. Rom. 7. 22. *I reioyce in the lawe of God, in regard of the inward man. 23. But I see another Lawe in my members rebelling against the Lawe of my minde, and making mee captiue to the law of sinne, which is in my members, 24. Miserable man that I am, who shall deliuer me from this body of death? 2. Cor. 12. 7. 8. 9.*

CHAP. 30.

Of the vse of the Lawe.



The vse of the Lawe in vnregenerate persons, is threefolde.

The first is, to lay open sinne, and make it knowne. Rom. 3. 20. *By the workes of the Law shall no flesh be iustified in his sight: for by the law commeth the knowledge of sinne.*

The second vse is accidentarie, to effect and augment sinne, by reason of the flesh, the which causeth man to decline from that which is commanded, and euert to encline to that which is prohibited. Rom. 7. 8. *Sinne took occasion by the commandment, and wrought in me all manner of concupiscence: for without the Law sinne is dead. 9. For I once was alive without the Law, but when the commandment came, sinne reuiued. 10. But I died, and that commandment, which was ordained vnto life, was found to bee vnto me vnto death.*

The third vse is, to denounce eternall damnation for the least disobedience, without offering any hope of pardon. This sentence the lawe pronounceth against offenders, and by it, partlie by threatning, partlie by terrifying, it raigeth and ruleth ouer man. Rom. 3. 19. *Wee know that whatsoever the Lawe saith, it saith it to them which are vnder the Lawe, that euery mouth may be stopped, and all the world be culpable before God. Gal. 3. 10 As many as are of the workes of the law, are vnder the curse: for it is written, Cursed is euery one that continueth not in all that is written in the booke of the Lawe to doe them. 2. Cor. 3. 7. If the ministration of death written with letters, and engrauen in stones was glorious: 8. How shal not the ministration of the spirit be more glorious? 9. For if the ministration of condemnation were glorious, &c.*

The ende why sinne reigneth in man, is to vrge sinners to flie vnto Christ. Gala. 3. 22. *The Scripture hath concluded all vnder sinne, that the promise*

by the faith of Ieſus Chriſt ſhould be giuen to them that beleene. 24. Wherefore the Lawe was our ſchoolmaſter to Chriſt. Heb. 12. 18. 19. 20.

The continuance of this power of the Law is perpetuall, vnleſſe a ſinner repent: and the very firſt act of repentance ſo freeeth him, that he ſhall no more bee vnder the Law, but vnder grace. 2. Sam. 12. 13. Then ſaid Dauid to Nathan, I haue ſinned againſt the Lord: wherefore Nathan ſaide to Dauid, The Lord alſo hath forgiven thy ſinne, and thou ſhalt not die. Rom. 6. 14. Sinne ſhall not haue dominion ouer you: for ye are not vnder the Law, but vnder grace.

If therefore, thou deſireſt ſeriouſly eternall life: firſt take a narrowe examination of thy ſelf, and the courſe of thy life, by the ſquare of Gods lawe: then ſet before thine eyes the curſe that is due vnto ſinne, that, thus bewailing thy miſerie, and deſpairing vtterly of thine owne power, to attaine euerlaſting happineſſe, thou maiſt renounce thy ſelte and bee prouoked to ſeek and ſue vnto Chriſt Ieſus.

The uſe of the Law in ſuch as are regenerate is far otherwiſe: for it guideth them to new obedience in the whole courſe of their life, which obedience may be acceptable to God by Chriſt. Rom. 3. 31. Doe we therefore through faith make the Law of none effect? God forbid: nay we rather eſtabliſh the Law. Pſal. 119. 24. Thy teſtimonies are my delight, they are my counſellers. ver. 105. Thy word is a lantern vnto my feet, and a light vnto my pathes.

CHAP. 31.

Of the covenant of Grace.



hitherto concerning the covenant of workes, and of the Law, now followeth the covenant of Grace.

The covenant of Grace, is that whereby God freely promiſing Chriſt, and his benefits, exacteth againe of man, that he woulde by faith receiue Chriſt, and repent of his ſinnes. Hoſ. 2. verſ. 18. In that day will I make a covenant for them, &c. 19. And I will marrie thee vnto mee for ever: yea, I will marrie thee vnto mee in righteouſneſſe, and in iudgement, and in mercie, and in compaſſion. verſ. 20. I will euen marrie thee vnto mee in faithfullneſſe, and thou ſhalt knowe the Lord. Ezech. 36. verſ. 25. I will poure cleane water vpon you, and ye ſhall be cleane: yea from all your filthineſſe, and from all your idoles will I cleaſe you. verſ. 26. And I will giue you a new heart, and a new ſpirit will I put with in you. ver. 27. And canſe you to walke in my ſtatutes. Malach. 3. 1. The Lord, whom yee ſeek, ſhall ſpeedily come to his temple: euen the meſſenger of the covenant whom ye deſire: behold, he ſhall come, ſaith the Lord of hoſtes.

This covenant is alſo named a teſtament: for it hath partlie the nature and proper-

properties of a testament or will. First, it is confirmed by the death of the Testator. Heb. 9. 16. *Where a testament is, there must be the death of him that made the testament.* 17. *For the testament is confirmed when men are dead: for it is yet of no force, so long as he that made it is alive.* Secondlie, in this covenant we doe not offer much, and promise small to God, but in a manner doe one-lie receiue: euen as the last wil and testament of a man, is not for the testators, but the heires commoditie.

The covenant albeit it bee one in substance, yet it is distinguished into the old and new testament.

The olde testament or covenant is that, which in types and shadowes prefigured Christ to come, and to be exhibited.

The new Testament declareth Christ already come in the flesh, and is apparently shewed in the Gospell.

The Gospell is that part of Gods word, which containeth a most wordly & welcom message: namely, that mankind is fully redeemed by the blood of Iesus Christ, the only begotten son of God, manifest in the flesh, so that now for all such as repent and beleue in Christ Iesus, there is prepared a full remission of all their sinnes, together with saluation and life everlasting. Ioh. 3. 14. *As Moses lifted up the serpent in the wilderness: so must the son of man be lifted up.* 15. *That who so beleueth in him, should not perish, but have everlasting life.* Act. 10. 43. *To him also give all the Prophetes witnesse, that through his name, all that beleue in him, shall receiue remission of sinnes.*

The end and vse of the Gospell is, first to manifest that righteousness in Christ, wherby the whole law is fully satisfied, & saluation attained. Secondly, it is the instrument, and, as it were, the conduit pipe of the holy Ghost, to fashion & deriue faith into the soule; by which faith they which beleue, doe as with an hand apprehend Christs righteousness Rom. 1. 16. *I am not ashamed of the gospell of Christ, for it is the power of God to saluation to as many as beleue, to the Iew first, and then to the Grecian.* 17. *For the iustice of God is reuealed by it from faith to faith.* Ioh. 6. 63. *It is the spirit which quickeneth, the flesh profiteth nothing: the words which I speake are spirit and life.* 1. Cor. 1. 21. *It pleased God by the foolishnesse of preaching, to save such as beleue.*

The Gospell preached is, in the flourishing estate of Christes Church, that ordinarie meanes to beget faith: but in the ruinous estate of the same, when as by apostasie, the foundations thereof are shaken, and the cleare light of the word is darkened, then this word read or repeated, yea the verie sound thereof being but once heard, is by the assistance of Gods spirit, extraordinarilie effectually, to them whome God will haue called out of that great darknesse into his exceeding light. Rom. 10. 14. *How shall they call on him, in whom they haue not beleued? and how shall they beleue in him, of whom they haue not heard? And how shall they heare without a preacher?* Act. 11. 19. *And they which were scattered abroad, because of the affliction that arose about Steuen, walked throughout till they came to Phenice, and Cyprus, and Antiochia, preaching the*

the word to woman, but to the Jewes only. 20. Now some of them were men of Cyprus, and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus. 21. And the hand of the Lorde was with them, so that a great number beleeu'd, and turned vnto the Lord Ioh. 4. 28. The woman then left her water pot, and went her way into the citie, and said to the men, 29. Come, and see a man which hath told me all things that euer I did: Is not he the Christ? then they went out of the citie, and came vnto him. 39. Now many of the Samaritans beleeu'd in him, for the saying of the woman which testified, He hath told me all things that euer I did. 41. And many more beleuen'd, because of his owne word. 42. And they said vnto the woman, Now wee beleue not because of thy saying: for we haue heard him our selues, and knowe that this is indeed the Christ the Saniour of the world. Rom. 10. 18. I demand, haue they not heard? no doubt their sound went out through all the earth, and their wordes into the endes of the world. Thus we may see, how many of our forefathers, and ancestors in the midst of poperie obtained eternall life. Reuel. 12. 17. The dragon was wroth with the woman, and went and made warre with the remnant of her seed, which kept the commandements of God, and haue the testimonie of Iesus Christ. Rom. 11. 4. What saith the diuine Oracle? I haue reserved to me seuen thousand men, which neuer bowed knees to Baal.

CHAP. 32.

Of the Sacramentes.



Has much of the preaching of the word: now follow the appendants to the same; namely, the Sacraments.

A Sacrament is that, whereby Christ and his sauing graces, are by certaine externall rites, signified, exhibited and sealed to a Christian man. Rom. 4. 11. Hee receiued the signe of circumcision, as the scale of the righteousness of the faith which he had, when he was circumcised. Gen.

17. 11. Ye shal circumcise the foreskin of your flesh, and it shall bee a signe of the couenant between me and you.

God alone is the authour of a Sacrament; for the signe cannot confirme any thing at all, but by the consent and promise of him, at whose handes the benefit promised must be receiued. Therefore God it is alone which appointed signes of grace, in whose alone power it is to bestow grace.

And God did make a Sacrament by the sacramentall worde, as Augustine witneseth, saying, Let the word come to the element, and there is made a Sacrament. The sacramentall word, is the word of institution, the which God after a feuerall maner, hath set downe in each Sacrament. Of the word there are two partes: the commandement, and the promise. The commaundement is, by which Christ appointeth the administration of Sacramentes, and the recei-
uing

uing of the same. As in Baptisme, *Goe into the whole world baptizing them in the Name, &c.* In the Lordes Supper. *Take, eate, drinke, doe you this.* The promise is the other parte of the institution, whereby God ordained elementes that they might be instruments and scales of his grace. As in Baptisme, *I baptize thee in the name of the Father, of the Sonne, and of the holy Ghost.* In the Supper, *This is my body giuen for you:* and, *This is my blood of the new Testament.* Therefore this word in the administration of the Sacramēt, ought to be pronounced distinctly and aloud, yea, and as occasion serueth, explained also: to the end, that all they to whom the commaundement and promise appertaineth, may know and vnderstand the same. And hence it is verie plaine, that the ministers impietie doth not make a nullitie of the Sacrament, neither doth it any whit hinder a worthy receiuer; no more then the pietie of a good minister can profite an vnworthy receiuer: because all the efficacie and worthinesse thereof dependeth onely vpon Gods institution, if so be that be obserued.

The partes of a Sacrament are, the Signe, and the Thing of the Sacrament.

The signe, is either the matter sensible, or the Action conuerfant about the same.

The matter sensible, is vsuallie called the signe.

The mutation of the signe, is not naturall, by changing the substance of the thing; but respectiue, that is, only in regard of the vse. For it is seuered from a common to an holie vse: Therefore there is not anie such either force or efficacie of making vs holie, inherent, or tied vnto the externall signes, as there is naturallie in bathes to purifie corrupt diseases: but all such efficacie is wholly appropriate to the holie Spirit, yet so, as it is an inseparable companion of true faith and repentance, and to such as turne vnto the Lord, is, together with the signe exhibited. Whence it commeth to passe, that by Gods ordinance, a certaine signification of grace, and sealing thereof agreeth to the signe.

The thing of the Sacrament, is either Christ and his graces which concerne our saluation, or the action conuerfant about Christ.

I say, first Christ, and then his graces, because no man receiueth grace from Christ, vnlesse he be made trulie partaker of his verie bodie and blood: euen as no man can by right reape any fruite of the ground, whereof first hee hath no iust title and interest.

The action about Christ is spirituall, and is either the action of God, or of Faith.

The action of God is, either the Offering, or the Application of Christ and his graces to the faithfull.

The action of Faith is, the consideration, desire, apprehension, and receiuing of Christ in the lawfull vse of the Sacrament.

Thus much of the partes of a Sacrament: now followeth the vnion of the partes.

This sacramentall vnion, I. is not naturall according to the place: for there is no mutation of the signe into the thing signed; neither is the thing signed

signed, either included in, or fastened vpon the signe. But II. it is respectiue, because there is a certaine agreement and proportion of the externall thinges with the internall, and of the actions of one with the actions of the other: whereby it commeth to passe, that the signes, as it were, certaine visible words incurring into the externall senses, do by a certaine proportionable resemblance drawe a Christian minde to the consideration of the thinges signified, and to be applied.

This mutuall, and, as I may say, sacramentall relation, is the cause of so manie figuratiue speeches, and metonymies, which are vsed: as, when one thing in the Sacrament is put for another. As,

I. The signe is vsed for the thing signified. *Exod. 12. 11. Ye shall eate it (namely the Lambe) in haste, for it is the Lordes passeouer. Ioh. 6. 51. I am the liuing bread, which came downe from heauen: if any eate of this bread, hee shall liue for ever, and the bread which I will giue is my selfe, which I will giue for the life of the world. 1. Cor. 5. 7. Christ our Passeouer is sacrificed for vs. 1. Cor. 10. 17. We that are many, are one bread, and one body, because wee are all partakers of one bread.*

II. The name of the thing signified is giuen to the signe: as, *The bread is Christs body, the cup is Christs blood. 1. Cor. 11. 24. Matth 26. 28.*

III. The effect of the thing signified is giuen to the signe, as Circumcision is a couenant, *Gen. 17. 10. Act 7. 8. The cup is the new Testament in Christs blood. Luk. 22. 16. Baptisme is the washing of the new birth. Tit. 3. 5.*

IV. That which properlie belongeth to the signe, is attributed to the thing signified. *Deut 10. 16. Circumcise the foreskin of your heartes. Ioh. 6. 53. Vnlesse yee eate the flesh of the sonne of man, and drinke his blood, ye shall haue no life in you.*

The end why a Sacrament was ordained, is I. for the better confirmation of our faith: for by it as by certaine pledges giuen, God of his great mercie, doth as it were bind himselfe vnto vs. Nowe a Sacrament doth confirme our faith, not by any inherent or proper power it hath in it selfe, as hath a soueraigne medicine receiued by a patient, the which whether a man sleep or wake it confirmeth his strength: but rather by reasoning, and vsing the signes, when the holie Ghost shall frame in our heartes such a conclusion, as this:

All such as are conuerted, rightly vsing the Sacraments, shall receiue Christ and his graces:

But I am conuerted, and either now doe, or before haue rightly vsed the Sacraments,

Therefore I shall receiue Christ and his graces.

II. That it might be a badge & note of that profession by which the true church of God is distinguished fro other congregations. III. That it might be a meane to preserue, & spread abroad the doctrine of the Gospel. IV. It serueth to binde the faithfull that they do continue both loyall, and grateful to their Lord God. V. It is the bond of mutuall amitie betwixt the faithfull.

How

How a Sacrament is necessarie to saluation. The couenant of Grace is absolutely necessarie to saluation: for it comprehending Christ Iesus the very substance of the Couenant, man must necessarily either receiue it, or perish eternally: but a Sacrament is not absolutely necessarie, but onely as it is a prop and stay for faith to leane vpon. For it cannot entitle vs into the inheritance of the sonnes of God, as the couenant doth, but onely by reason of faith going before, it doth seale that which before was bestowed vpon vs. As we see in humane contracts the bond ariseth from the mutuall consent of the parties: but the instrument or bill, and the setting to of the seale, they doe not make, but rather confirme the bond mutually before made: the which mutuall consent remaining firme, the contract standeth still in force, though the instrument or seale be wanting.

Therefore the want of a Sacrament doth not condemne, but the contempt is that which will condeigne a man. The want of a Sacrament is, when wee are iustly hindered from the receiuing of the same; as, when one is preuented by death, or liueth in such a place where he cannot receiue the Sacrament. And as for the neglect of a Sacrament, albeit it bee a very grieuous sinne, yet is it such an one, as for which he that is heartily penitent for the same, may well hope for pardon.

The holie vse of a Sacrament is, when such as are truly conuerted, doe vse those things which God hath prescribed vnto their true ends, in the receiuing of a Sacrament. Therefore I. the reprobate, though God offer the whole Sacrament vnto them, yet they receiue the signes alone without the things signified by the signes: because the signe without the right vse thereof, is not a Sacrament to the receiuer of it. So Paul saith, Rom. 2. 25. *Circumcision verily is profitable if thou keepe the Law: but if thou bee a transgressor of the Law, thy circumcision is made uncircumcision.* And Augustine hath this laying, *If thou receiue it carnally, yet euersoth it not to be spirituall, though to thee it bee not so.*

II. The Elect as yet not conuerted to the Lord, doe receiue in like manner the bare signes without the thing signified; yet so, as that, that Sacrament shall in them afterward haue his good effect. For the Sacrament receiued before a mans conuersion, is afterward to the penitent both ratified, and becommeth profitable: and that vse of the Sacrament which before was vtterly vnlawfull, doth then become very lawfull. III. The Elect alreadie conuerted, doe to their saluation receiue both the signe and the thing signified together; yet so, as that for their vnworthie receiuing thereof, the which commeth to passe by reason of their manifolde infirmities, and relapses into sinne, they are subiect vnto temporall punishments.

The difference betwixt a Sacrament and a Sacrifice, is, in a Sacrament God bestoweth his graces vpon vs: but in a sacrifice, we returne vnto God faith and obedience.

There are many differences betwixt the Sacraments of the Old testament, and these of the New. I. They were many, these but fewe. II. They pointed

ted at Christ to come; these shew that he is come. III. They were appropriate vnto the posteritie of Abraham; but these are common to the whole Church culled out of the Jewes and Gentiles.

CHAP. 33.

Of Baptisme.



Here are two Sacraments. 1. Cor. 10. 1. *I would not haue you ignorant, that all our fathers were under the cloud, and all passed through the sea. 2. And were all baptized vnto Moses in the cloud, and in the sea. 3. And did all eate the same spiritual meate. 4. And dranke all the same spiritual drinke: (for they dranke of the spiritual rocke that followed them, which rocke was Christ.)* Tertull. 4. booke, contra Marcion, August. de Symbolo ad Catechum. 4. booke. 6. chap.

The first Sacrament is that, whereby Christians are initiated, and admitted into the Church of God: and this is Baptisme.

The second Sacrament, whereby the Church is preserved and nourished, is the Lords Supper.

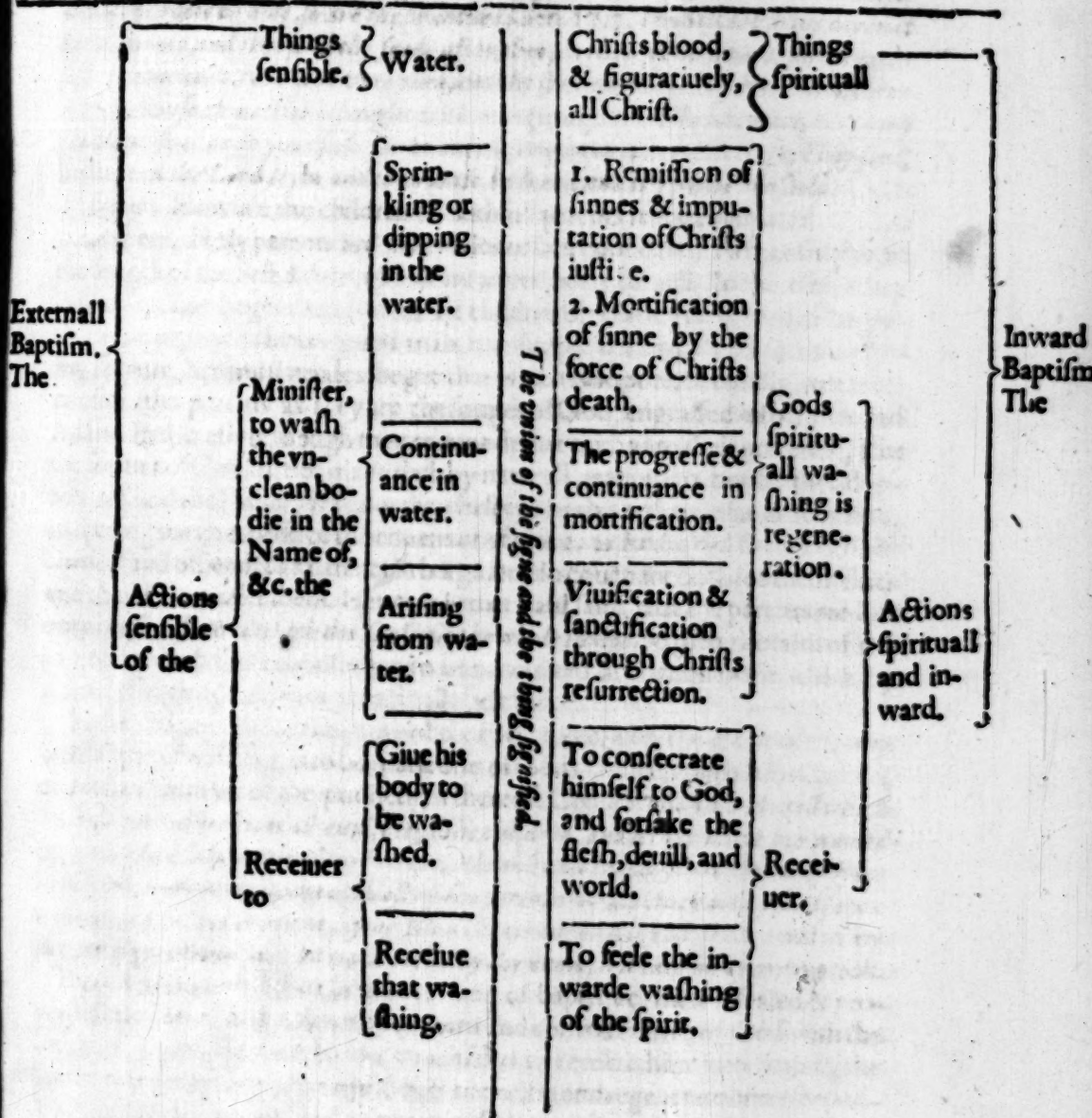
Baptisme is a Sacrament, by which such as are within the couenant are washed with water, in the name of the Father, the Sonne, and the holy Ghost: that being thus engrafted into Christ, they may haue perpetuall fellowship with him. Matth. 28. 19. *Go, teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghost.* Matth. 16. 16. *He that belieueth and is baptized, shall be saved: he that belieueth not, shall be condemned.* 1. Cor. 1. 13. *Is Christ denied? was Paul crucified for you? either were ye baptized into the name of Paul.* 14. *I thanke God, I baptized none of you but Crispin and Gaius.* 15. *Least any should say, I had baptized into mine owne name.*

Within the couenant are all the seede of Abraham, or the seede of the faithfull. These are either of riper yeares, or infants.

Those of riper yeares, are all such as adioyning themselves to the visible Church, doe both testifie their repentance of their sinnes, and hold the foundations of religion, taught in the same Church. Matth. 3. 6. *And they were baptized of him in Iordan, confessing their sinnes.* Act. 8. 36. *As they went they came to a water: then the Eunuch said, See, here is water, what hindereth me to be baptized?* 37. *Then Philip said, If thou belieuest with all thine heart, thou mayest be said, I beleene that Iesus Christ is the Sonne of God.* 38. *And they went down into the water, both Philip and the Eunuch, and he baptized him.* Exod. 12. 48. *If a stranger dwell with thee, and will observe the Passouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come and observe it, and then he shall be as one that is borne in the land: for none uncircumcised person shall eate thereof.*

Infants within the couenant, are such, as haue one at the least of their parents faithfull.

The Sacramentall vnion of the parts of Baptisme.



The Sacramental Union of the parts of agnisme.

Things feminine Water.	Things masculine Christ's blood, & his body all that
<p>Minister to wash the feet in the water.</p>	<p>1. The body of Christ the sacrament of life the body of Christ the sacrament of life</p>
<p>Actions of the feminine</p>	<p>Actions of the masculine</p>
<p>Receiving the water</p>	<p>Receiving the body of Christ</p>
<p>Receiving the water</p>	<p>Receiving the body of Christ</p>
<p>Receiving the water</p>	<p>Receiving the body of Christ</p>

faithfull. 1. Cor. 7. 14. *The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, also were your children vnclean, but now they are holy.* Rom. 11. 16. *If the first fruits be holy, so is the whole lump: and if the roots be holy, so are the branches.* Gen. 17. 7. *I will establish my covenant betweene me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be God vnto thee, and thy seed after thee.* 13. *He that is borne in thine house, & he that is bought with money, must needs be circumcised: so my covenant shall be in your flesh for an everlasting covenant.* Act. 16. 31. *They said, Beleeue in the Lord Iesus, and thou shalt be saved, and thy whole household.*

Quest. How are the children of faithfull parents in the covenant?

Answer. Holy parents are two waies to bee considered. First, as they were the sonnes of the first Adam, and so are as yet partly carnall. In this estate they in like sort doe beget their sonnes the children of wrath. For the father begetteth a sonne, not as he is a good man, but simply as a man; and therefore being impure, hee must needs beget that which is impure. Secondly, wee must consider the parents as they are the sonnes of God, engrafted into the second Adam. In this estate though they cannot deriue faith vnto their posteritie, (for the sonnes of God are not made such by naturall generation, but by the adoption of God the Father) yet may they beleeue both for themselves and others, according to the tenour of the covenant of grace: as Adam did sinne both for himself and others: & as parents in bargaines do covenant both for themselves and their heires after them. Hence it is that Paul saith, that the parents are like unto the first fruits which doe sanctifie the whole lump. So then, the faith of the parents maketh those their sonnes to be accounted in the covenant, which by reason of their age doe not yet actually beleeue.

To bee baptized into the name of the Father, &c. after the receit of the outward signe of washing, is to be made one of Gods familie, which is his Church, and to bee partaker of the priuiledges thereof. Gen. 48. 16. *The Angel which hath deliuered me from all euill, blesse the children, and let my name be named vpon them, and the name of my fathers, Abraham and Israhak, that they may grow as fish into multitude, in the midst of the euill.* Esay 4. 1. *In that day shall seven women take hold of one man, saying, We will eate our owne bread, and we will weare our owne garments: only let vs be called by thy name, and take away our reproch.*

By this it is manifest, that in this washing of baptisme, there is sealed & propounded a matueilous solemne covenant and contract: first, of God with the baptized, in that God the Father vouchsafed to receiue him into fauour, the Sonnes to redeeme him, the holy Ghost to purifie and regenerate him: secondly, of the baptized with God, who promisseth to acknowledge, inuocate, and worship none other god, but the true Iehouah, which is the Father, Sonne, and holy Ghost.

The externall and visible matter of baptisme, is water: for the minister may not baptize with any other liquor, but onely with naturall water.

This was the iudgement of the Primitive Church. For when as a certaine minister

minister, for want of water, took sand, and baptized one with that: the partie thus befouled, was further baptized, the former being esteemed of none effect. Niceph. histor. 3. booke. 33. chapter.

The externall forme of baptisme, is the ministers washing of the baptized, according to the prescript rule of Gods word. Rom. 10. 14.

The ancient custome of baptizing, was to dippe, and, as it were, to diew, all the bodie of the baptized in the water, as may appeare in Paul, Rom. 6. and the Councils of Laodicea, and Neocaesarea; but now especially in cold countries, the Church useth onely to sprinkle the baptized, by reason of childrens weaknesse: for very few of ripe yeares are now adaies baptized. We need not much to marueile at this alteration, seeing charitie and necessitie may dispense with ceremonies, and mitigate in equitie the sharpnes of them.

The Sacramentall vnion of the parts of baptisme is on this sort.

The element of water whereby the vncleannesse of the bodie is purified, by a most conuenient proportion shadoweth out the bloud of Christ, and by the figure Synecdoche, taking the part for the whole, whole Christ. 1. Ioh. 1. 7. *And the bloud of Iesus Christ cleanseth vs from all sinne.*

The action of the Minister, is his washing of the partie baptized with the element of water. This scaleth and confirmeth a double action of God. I. The engrafting or incorporating of the baptized into Christ. Gal. 3. 27. *As many as are baptized into Christ, haue put on Christ.* 1. Cor. 12. 13. *By one spirit we are all baptized into one bodie.* II. Our spirituall regeneration. Tit. 3. 5. *Not by the workes of righteousness which we had done, but according to his mercie he saved vs by the washing of the new birth, and the renewing of the holy Ghost.*

Of washing there bee three parts. The putting into the water: the continuance in the water: and the comming out of the water.

The putting into, or the sprinkling of water, doth ratifie I. the shedding of the bloud of Christ for the remission of all our finnes, and the imputation of his righteousness. Act. 22. 16. *Arise and be baptized, and wash away thy sins in calling on the name of the Lord.* 1. Cor. 6. 11. *And such were some of you, but ye are washed, but ye are sanctified, but ye are iustificed in the name of the Lord Iesus, and by the spirit of our God.* II. The mortification of sinne by the power of Christs death. Rom. 6. 3. *Know ye not that all we which haue been baptized into Iesus Christ haue been baptized into his death? 6. Knowing this, that our old man is crucified with him, that the bodie of sinne might bee destroyed, that henceforth we should not serue sinne: for he that is dead is freed from sinne.*

The continuance in the water, it noteth the buriall of sinne; namely, a continuall increase of mortification by the power both of Christ his death and buriall. Rom. 6. 4. *We are buried with him by baptisme into his death.*

The comming out of the water doth confirme our spirituall viuification to newnesse of life in all holinesse and iustice, the which wee attaine vnto by the power of Christs resurrection. Rom. 6. 4. *Like as Christ was raised up from the dead by the glorie of the Father: so we also should walke in newnesse of life.*

5. For if we be grafted with him to the similitude of his death, even so shall we be to the similitude of the resurrection.

The action of the partie to be baptized, is two-fold.

The first is, to offer himselfe to be baptized before the minister, and that in the presence of the congregation. This signifieth that he doth consecrate himselfe vnto the Lord, and that hee vtterly renounceth the Flesh, the World, and the Diuell. 1. Pet. chap. 3. vers. 21. *To the which also the figure which now saueth vs, even baptisme agreeth, (not the putting away of the filth of the flesh, but in that a good conscience maketh request vnto God) by the resurrection of Iesui Christ.*

The second is, to receiue the externall washing by water: this signifieth, that the partie baptized doth receiue the internall washing, which is by the blood of Christ, or at the least that it is offered vnto him.

Rebaptizing is at no hand to be admitted: for as in naturall generation man is once onely borne, so must he bee in the spirituall regeneration. Therefore they that are baptized of a minister, which is an heretike, not yet degraded from that calling, (if the externall forme of administration be obserued) must not bee baptized againe of the Church of God: especially, if after baptism they haue been made partakers of the Lords Supper: onely they ought to be instructed in the true faith. Euseb. eccles. hist. 7. lib. 8. cap. saith, *There was in our Prouince an auncient professor of the faith, yea before I was created Bishop, way before my predecessor Heraclius: who, when he was present at the baptisme of some, and heard what questions they were asked, and what answer they returned, forthwith came weeping vnto me, and humbling himselfe before me, confessed that he was baptized by an heretike: yet in regard of that administration which he sawe in our Church, he accounted that no baptisme, in that the confession there used, was fraught with blasphemies. This also he added, that he was for this offense sore grieved, that he durst not so much as lift up his eyes to heauen: wherefore he most earnestly besought me, that he might be clenfed and purified with the baptisme of our Church, and so receiue the gift of the holy Ghost. The which notwithstanding, I durst not presume to administer, but said, it was sufficient for him that he had been so long a professor amongst vs, & that at the receipt of the Lords Supper, he answered, Amen. These things I told him wery of force enough to purge him. And therefore I aduised him, to rest himselfe in his former faith and conscience already sufficiently purified, especially in that he so long was partaker with vs in the Sacraments.* August. lib. 7. cap. 2. contra Petilianus literas.

The right vse of baptism is this. When inwardly in thine heart thou sensibly feelest, that through the heate of concupiscence, thou art mooued to commit some sinne, then begin to haue some holy meditation of that solemne vowe, which thou diddest make to God in baptism.

Againe, if through infirmitie, thou fallest once or often into some sinne, still haue recourse vnto baptism, that there thou maist receiue courage to thy soule. For although baptism bee but once onely administered, yet that once

testifieth that all mans finnes past, present, and to come, are washed away. 1. Pet. 3. 20. Eph. 5. 25, 26, 27. Therefore baptisme may be truly termed the Sacrament of repentance, and, as it were, a boarde to swimme vpon, when a man shall feare the shipwracke of his soule. Marke 1. 4. 1. Timothie 1. 19. Rom. 6. 4, 6.

Last of all, see thou neuer rest, till such time as thou haue a feeling of that re-
newing power, signified in baptisme: namely, the power of Christs death mortifying sinne, and the vertue of his resurrection, in the renouation of the Spirit.

CHAP. 34.

Of the Lords Supper.

THe Lords Supper is a Sacrament, wherewith in the signes of bread and wine, such as are engrafted into Christ, are in him daily, in a spirituall manner, nourished to eternall life. 1. Cor. 1. 2, 3, 24, 25. Rom. 6. 5.

The proportion of the parts of the Lords Supper, is on this wise.

The Elements of bread and wine, are signes and scales of the bodie and bloud of Christ.

The action of the Minister, is a note of Gods action.

The Ministers action is fourefold.

The first is, his taking the bread and wine into his owne hands: this doth seale the action of God the Father, by which he, from all eternitie, did separate and elect his Sonne, to performe the duetie of a Mediatour betwixt God and man. Ioh. 6. 27. *For him both the Father sealed.*

The second is, his blessing of it, whereby he, by the recitall of the promises, and prayers conceiued to that ende, doth actually separate the bread and wine receiued from their common vnto an holy vse. This doth seale that action of God, by which he did in the fulnesse of time, send Christ to performe the office of a Mediatour, vnto the which he was foreordained.

The third is, the breaking of the bread, and powring out of the wine: this doth seale the passion of Christ, by which he, verely vpon the crosse was, both in soule and bodie, brused for our transgressions.

The fourth is, his distributing of the bread and wine into the hands of the communicants. This sealeth the action of God, offering Christ vnto all, yea, to the hypocrites; but giuing him indeede vnto the faithful, for the daily encrease of their faith, and repentance.

The action of the receiuer, is double.

The first is, his taking the bread and wine in his hand. This sealeth a spirituall action of the receiuer, namely, his apprehension of Christ by the hand of faith. Ioh. 1. 12.

The second is, his eating of the bread, and drinking of the wine, to the nourishment of his bodie. This sealeth his application of Christ by faith, that the feeling

The Sacramentall Relation which is in the Lords Sup- per, is on this manner.

Pag. 134.

Things sensible		1. Bread. 2. Wine.	1. The body } of Christ 2. The blood }	Things spirituall	
The sensi- ble & ex- ternall a- ctions.	Minister to	Take bread and wine in his hands.	To seale Christ, to beare the office of a Mediatour. Iohn. 6. 27.		
		Consecrate the bread & wine by re- peating the promile, and praiers made for that end.	To send Christ to be a mediator, for which hee was sealed from all eternitie.		
		Break bread and poure out wine.	The execrable passi- on of Christ, and ef- fusion of his blood.	God.	The spiri- tuall and internall actions.
		Giue the bread and wine into the recei- uers hands.	To offer Christ to all, euen to the hypo- crites, but to giue him only to the true Christians.		
		Take the bread and cup in his hand.	To apprehend Christ by faith.		
	Christian receiuer to	Eate the bread and drinke the wine, for the nourishment of his body.	To apply Christ vnto him, that the true v- nion and communi- on with Christ may be encreased.	The Chri- stian re- ceiuer.	

The union of the signe and the thing signified.

The Sacramental Relation which is in the Lords Supper

Part I

per, man the way

The first	The second	The third	The fourth	The fifth
The first	The second	The third	The fourth	The fifth
The first	The second	The third	The fourth	The fifth
The first	The second	The third	The fourth	The fifth
The first	The second	The third	The fourth	The fifth
The first	The second	The third	The fourth	The fifth
The first	The second	The third	The fourth	The fifth
The first	The second	The third	The fourth	The fifth
The first	The second	The third	The fourth	The fifth

feeling of his true vniou and communion with Christ may daily be encreased.
1. Cor. 11. 26. The cuppe of blessing which wee drinke, is it not the communion of the blood of Christ? the bread which we breake, is it not the communion of the bodie of Christ?

That doctrine of Transubstantiation, which teacheth that the bread is turned into the very bodie of Christ, and the wine into his blood, is a very fable: the reasons why, are these. I. In the first institution of the Supper, which was before Christ his passion, the bodie of Christ was then eaten as already crucified: Now, how the bodie of Christ crucified should after a corporall manner be eaten, he himself being not as yet crucified, it is impossible to imagine. II. The bread after the consecration, is distributed into parts: but the whole bodie of Christ is receiued of every singuler communicant. III. The bread is the *communion* of Christs bodie: therefore not his very bodie. IV. By this meane the bodie of Christ should not onely bee made of the substance of the Virgine Marie, but also of the bakers bread. V. Let the bread and wine bee kept for a time, and the bread will mould, and the wine turne to vineger after the consecration, by which wee may conclude, that there did remaine the substance of bread and wine. VI. This opinion quite ouerthroweth the sacramentall v-nion, namely, the proportion which is betwixt the signe and the thing signified.

The like may be said of the Lutherans consubstantiation, whereby they beare men in hand that there is a coexistence, by which the bodie of Christ is either in, or with, or about the bread. Against this, these reasons may suffice: I. The whole action of the Supper is done in remembrance of Christ, now what need that, if the bodie of Christ were really present. II. *Act. 3. 21. Whom the heauens must containe, untill the time that all things be restored.* III. This is an essentiall propertie of euery magnitude, and therefore of the bodie of Christ, to be in one place, and circumscribed or compassed of one place. IV. If that Christs bodie were eaten corporally, then should the wicked as well as the faithfull be partakers of the flesh of Christ; but to eate his flesh, is to belecue in him, and to haue eternall life. V. It were very absurd to thinke, that Christ sitting amongst his Disciples, did with his owne hands take his owne bodie, and giue it wholly to each of his Disciples.

Such as will, in an holy sort prepare themselves to celebrate the Lords Supper, must haue:

First, a knowledge of God and of mans fall, and of the promised restauration into the couenant by Christ. *1. Cor. 11. 26. So often as ye shall eate this bread, and drinke of this cuppe, ye shew the death of the Lord till he come, and deserve his bodie.*

Secondly, true faith in Christ: for euery man receiueith so much, as he beleueeth he receiueith. *Heb. 4. 2. For unto vs was the Gospell preached, as also unto them: but the word, that they heard, profited not them, because it was not mixed with faith in those that heard it.* Furthermore, true repentance of their sinnes.

Esay 66. 3. He that killeth a bullocke, as if he slay a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines bloud: he that remembreth incense, as if he blessed an idoll: yea, they haue chosen their owne waies, and their soule delighteth in their abominations. Psalm. 26. 6. I wash mine hands in innocencie, O Lord, and so come before thine altar.

Thirdly, renewed faith and repentance, for daily and new finnes committed vpon infirmities: because every new sinne requireth a new act, both of repentance and faith: and this renouation must be seene by our reconciliation of our selues to our neighbours, for iniuries and wrongs. *Matth. 5. 23. If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, 24. Leave thy gift before the altar, and goe; first be reconciled to thy brother, then come and offer thy gift.* If thou canst come furnished with these things, abstaine not from the Lords table, by reason of thy many infirmities.

If being thus prepared, thou feelest that thou hast a corrupt and rebellious heart, know this: that then thou art well disposed to the Lords table, when thou art liuely touched with a sense of thy crooked disposition. *Luk. 4. 18. The spirit of the Lord is vpon me, because he hath annointed me, that I should preach the Gospell to the poore: he hath sent me, that I should beale the broken hearted, that I should preach deliuerance to the captiues, and recovering of sight to the blind, that I should set at libertie them that are bound.* *Matth. 15. 24. He answered, and said, I am not sent, but to the lost sheepe of the house of Israel.* The Lords Supper is a medicine to the diseased and languishing soule: and therefore men must as well seeke to purifie and heale their hearts in it, as to bring pure and sound hearts vnto it.

If thou feele in thy selfe some great defect and want of faith, pray vnto God earnestly, that he will vouchsafe to encrease it. *Mark 9. 24. The father of the child crying with teares, said, Lord, I beleue, helpe mine vnbeleefe.*

If thou canst not doe this thy selfe, vse the ayde of the faithfull, which may by their faith carrie thee, as men did the sicke of the palsie vpon their shoulders, and laid him before Christ. *Mark. 2. 3.*

If thou come not furnished on this manner to the Lords table, thou shalt be adjudged guiltye of the bodie and bloud of Christ: as he is guiltye of high treason, who doth counterfeit or clip the Princes coyne. *1. Cor. 11. 27. He that eateth this bread, and drinketh this cuppe unworthily, shall be guiltye of the bodie and bloud of Christ.*

But such as feele not themselves penitent, they neither can come to the Lords table without repentance, least they eate and drinke their owne damnation: neither must they deferre repentance, by which they may come, least they procure to themselves final destruction.

CHAP. 35.

Of the degrees of executing Gods decree
of Election.

WE haue hitherto declared the outward meanes, whereby Gods decree is executed. Now follow the degrees of executing the same.

The degrees are in number two. The loue of God, and the declaration of his loue. Eph. 1. 6. *To be praise of the glorie of his grace, wherewith he hath made vs accepted in his blood.* 9. *And hath opened vnto vs the mystrie of his will, according to his good pleasure, which he hath purposed in him.*

Gods loue is that, whereby God doth freely loue all such as are chosen in Christ Iesus, though in themselues altogether corrupt. 1. Ioh. 4. 19. *Wee loued him, because he loued vs first.* Rom. 5. 8. *God setteth out his loue towards vs, seeing that, while we were yet sinners, Christ died for vs.* 10. *For if when wee were enemies, we were reconciled to God by the death of his sonne, much more we being reconciled, shall be saved by his life.*

The declaration of Gods loue is two-fold. The first, towards infants elected to saluation: the second, towards men of riper yeares.

The declaration of Gods loue towards infants, is on this manner.

Infants alreadie elected, albeit they in the wombe of their mother before they were borne, or presently after, depart this life, they, I say, being after a secret and vnspeakable manner by Gods spirit engrafted into Christ, obtaine eternall saluation. 1. Cor. 12. 13. *By one spirit wee are all baptized into one bodie, whether Iewes or Grecians, or bond, or free, and haue been all made to drinke into one spirit.* Luk. 1. 35. *The Angell answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall overshadow thee: therefore also that holy thing, which shall be borne of thee, shall be called the Sonne of God.* 41. *And it came to passe, as Elizabeth heard the salutation of Marie, she hable sprang in her bellie, and Elizabeth was filled with the holy Ghost.* 64. *And his mouth was opened immediately, and his tongue loosed, and he spake and praised God.* 80. *And the child grew, and waxed strong in spirit.* Icre. 1. 5. *Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee.*

I call the manner of infants saluation secret and vnspeakable, because 1. they want actuall faith to receiue Christ: for actuall faith necessarily presupposeth a knowledge of Gods free promise, the which he that beleeueth, doth applic vnto himselfe: but this infants cannot any waies possibly performe. And surely if infants should haue faith actually, they generally either lose it when they come to mens estate, or at least shew no signes thereof, both which they could not doe, if before they had receiued actuall faith. Nay wee see that in those of riper yeares, there are not so much as the shadowes or sparkes of faith

to be seene, before they be called by the preaching of the Gospell. II. Infants are said to be regenerated onely in regard of their internall qualities and inclinations, not in regarde of any motions, or aſtious of the minde, will, or affections. And therefore they want those terrors of conscience, which come before repentance as occasions thereof, in such as are of riper yeares of discretion. Again, they are not troubled with that conflict and combat betwixt the flesh and the spirit, wherewith those faithfull ones that are of more yeares are marueilously exercised.

CHAP. 36.

*Concerning the first degree of the declaration
of Gods loue.*

THe declaration of Gods loue, in those of yeares of discretion, hath especially foure degrees. Rom. 8. 30. 1. Cor. 1. 30.

The first degree, is an effectuall calling, whereby a sinner being seuered from the world, is entertained into Gods familie. Eph. 2. 17. *And came, and preached peace vnto you, which were a farre off, and to them that were neere. 19. Now therefore ye are no more strangers and sojourners but citizens with the Saints, and of the household of God.*

Of this there bee two parts. The first is, *Election*, which is a separation of a sinner from the cursed estate of all mankind. Ioh. 15. 19. *If ye were of the world, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.*

The second is, the reciprocall donation or free gift of God the Father, whereby he bestoweth the sinfull man to bee saued vpon Christ, and Christ againe actually and most effectually vpon that sinfull man, so that he may boldly say, this thing, namely Christ, both God and man, is mine, and I for my benefit and vse, enioy the same. The like wee see in wedlocke: The husband saith, this woman is my wife, whom her parents haue giuen vnto me, so that, she being fully mine, I may both haue her, and gouerne her. Again, the woman may say, this man is mine husband, who hath bestowed himselfe vpon me, and doth cherish me as his wife. Rom. 8. 32. *He spared not his owne Sonne, but gave him for vs. Esay 9. 6. Vnto vs a child is borne, and vnto vs a sonne is giuen. Ioh. 17. 2. Thou hast giuen him power vpon all flesh, that he should giue eternall life to all them whom thou hast giuen him. 6. I haue declared thy name to the men which thou gauest me out of the world: thine they were, and thou gauest them me, and they kept thy word. 7. Now they know that all things, whatsoeuer thou hast giuen me are of thee. Ioh. 10. 29. My Father, which gaue them me, is greater then all, and none is able to take them out of my Fathers hands.*

Hence commeth that admirable vnion, or coniunction, which is the ingrafting of such as are to bee saued, into Christ, and their growing vp together with

with him: so that after a peculiar manner, Christ is made the head, and every repentant sinner, a member of his mysticall bodie. Ioh. 17. 20. *I pray not for these alone, but for them also which shall beleene in me, through their word.* 21. *That they all may be one, as thou, O Father, art in me, and I in thee: euen that they may bee also one in vs.* Eph. 2. 20. *Wee are members of his bodie, of his flesh, and of his bones.* Ioh. 25. 1. *I am that true vine, and my Father is the husbandman.* 2. *Every branch that beareth not fruite in me, he taketh away: and every one that beareth fruite, he purgeth it, that it may bring fourth more fruite.* Eph. 2. 20. *Built vpon the foundation of the Prophets and Apostles, whose corner stone is Iesus Christ himselfe.* 21. *In whom all the building complect together, groweth vnto an holy temple in the Lord.* 22. *In whom ye are also built together, so be the habitation of God by the spirit.*

This, albeit it be a most neere and reall vnion, yet wee must not thinke, that it, by touching, mixture, or, as it were, by souldering of one soule with another, neither by a bare agreement of the soules among themselves: but by the communion and operation of the same spirit, which being by nature infinite, is of sufficient abilitie to conioyne those things together, which are of themselves farre distant from each other: the like we see in the soule of man, which conioyneth the head with the foote. Eph. 2. 22. 2. Pet. 1. 4. *Whereby most great and precious promises are giuen vnto vs, that by them ye should bee partakers of the godly nature, in that ye shal the corruption, which is in the world through lust.* Phil. 2. 1. *If there bee any consolation in Christ, if any comfort of loue, if any fellowship of the spirit, &c.*

The things vnited. In this vnion not our soule alone is vnited with Christs soule, or our flesh with his flesh: but the whole person of every faithfull man, is verely conioyned with the whole person of our Sauour Christ God & man.

The manner of their vnion is this. A faithfull man first of all and immediately is vnited to the flesh, or humane nature of Christ, and afterward by reason of the humanitie, to the Word it selfe, or diuine nature. For saluation and life dependeth on that fulnesse of the Godhead which is in Christ, yet it is not communicated vnto vs, but in the flesh, and by the flesh of Christ. Ioh. 6. 53. *Except ye eate the flesh, and drinke the blood of the Sonne of man, ye haue no life in you.* 56. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

The bond of this vnion. This vnion is made by the spirit of God applying Christ vnto vs: and on our parts by faith receiuing Christ Iesus offered vnto vs. And for this cause is it termed a Spirituall vnion.

Christ, because he is the head of the faithfull, is to be considered as a publique man sustaining the person of all the elect. Hence is it that the faithfull are sayd to be crucified with Christ, and with him to die, & to be buried, Rom. 6. 4, 5, 6. to be quickned, Eph. 2. 5. to be raised vp, and placed in heauen, vers. 6. Col. 3. 1. the which is not onely in regard of the hope of the faithfull, but because they are accepted of God certainly to haue done all these things in Christ: euen as in Adams first sinne all his posteritie afterward was tainted of sinne:

A member of Christ is diuersly distinguished: and is so either before men, or God.

Before men they are the members of Christ, who outwardly professing the faith, are charitably reputed by the Church as true members. But such deceiuing at length, both themselves and the Church, may be reprobates: and therefore in Gods presence they are no more true members, then are the noxious humours in mans bodie, or a wooden legge or other ioynt cunningly fastened to another part of the bodie.

Againe, members before God, they are such, as either are decreed to bee so, or actually are so already.

Such as are decreed to be so, are they, who, being elect from all eternitie, are either as yet not borne, or not called. *Ioh. 10. 16. Other sheepe haue I, which are not of this fold: them also must I bring.*

Actuall members of Christ, are either liuing, or dying members.

An actuall liuing member of Christ is, euery one elected, which being engrafted by faith, and the spirit into Christ, doth feele and shew forth the power of Christ in him.

An actuall dying or decayed member is, euery one truly engrafted into Christ, and yet hath no feeling of the power and efficacie of the quickening spirit in him. He is like vnto a benumbed legge without sense, which indeede is a part of mans bodie, and yet receiueth no nourishment: such are those faithfull ones, who for a time doe faint and are overcome vnder the heauie burthen of tentations, and their sinnes: such are also those excommunicate persons, who in regard of their engrafting are true members, howsoeuer in regarde of the externall communion with the Church, and efficacie of the spirit, they are not members, till such time as they, being touched with repentance, doe begin, as it were, to liue againe.

God executeth this effectuall calling by certaine meanes.

The first, is the sauing hearing of the word of God, ^a which is, when the sayd word outwardly is preached, to such an one as is both dead in his sinnes, and doth not so much as drea me of his saluation. ^b And first of all, the Law, shewing a man his sinne, and the punishment thereof, which is eternall death: afterward the Gospell, shewing saluation by Christ Iesus, to such as beleeue. ^c And inwardly the eyes of the minde are enlightened; ^d the heart and eares opened that he may see, heare, and vnderstand the preaching of the word of God. ^e *Ezech. 16. 6. When I passed by thee, I sawe thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, thou shalt liue. Esay 55. 1. Ho, euery one that thirsteth, come ye to the waters, and ye that haue no silver, come, buy, and eate: come, I say, and buy wine and milke without silver, and without money. Ioh. 1. 12. As many as receiued him, to them he gaue this priuiledge, that they should become the sons of God: namely, to them which beleeued in his name. Rom. 7. 7. I knew not sinne, but by the Law: for I had not knowne lust, except the Law had said, Thou shalt not lust. 1. Ioh. 2. 27. But the anointing, which ye receiued of him,*

him, durst hee saye, and you shall be saved by him. Hee sayes: but as the same
 accounting teacheth you of such things, and as it is said, it is not of him, and as it is
 taught you, yet hee sheweth in him. *1. A woman named Lydia,*
a seller of purple, of the city of Thyatira, a worshipper of God, heard us,
whose heart God opened, that shee would give us the house which shee kept. *Act. 16.*
7. 6. Thou art not delighted with sacrifice and burnt offerings, but mine ears have
thou opened. *Ioh. 6. 45. I have said unto you, and ye have not believed, except the Father which hath*
sent me, draw him, and I will raise him up in the last day. *Esay 54. 6. The Lord*
hath called thee, saying, a woman forsaken, and as a young wife, when thou wast
refused, saith the Lord.

The second, is the mollifying of the heart; the which must be bruised in pec-
 ces, that it may bee fit to receiue Gods sauing grace offered vnto it. *Ezech. 11.*
19. I will giue them one heart, and I will put a new spirit within their bowels,
and I will make the flint heart into a heart of flesh.

There are for the brising of the hollie heart, foure principall manneres. The
 first, is the knowledge of the lawe of God. The second, is the knowledge of
 hise booke originall, and actuall, and what punishment is due vnto them. The
 third, is contrition, or pricking of the heart, namely, a sense and feeling of
 the wrath of God for the same finnes. The fourth, is an holly desperation of a
 mans owne power, in the obtaining of eternall life. *Act. 2. 37. When they heard*
these things, they were pricked in heart, and said vnto Peter, and the rest of the
Apostles, Men and brethren, what shall we doe? *38. Peter said vnto them, Re-*
pent, and bee baptized every one of you in the name of Iesus into the remission of
sinnes, and ye shall receiue the gift of the holy Ghost. *Luk. 15. 17. Then he came*
to himselfe, and said, How many dinner seruant in my fathers house haue bread enough,
and I dye for hunger. *18. I will rise, and goe to my father, and say vnto him, Fa-*
ther, I haue sinned against heauen, and before thee. 19. And I am no more worthe
to be called thy seruant: make me as one of thy dinner seruants. *20. Matth. 15. 24.*
He answered, and said, I am not sent, but to the lost sheepe of Israel.

The third, is faith, which is a miraculotts and supernaturall facultie of the
 heart, apprehending Christ Iesus, being applied by the operation of the hollie
 Ghost, and receiuing him to it selfe. *Ioh. 1. 12, 13. Iesus said vnto them, I am*
the bread of life, he that eateth of me shall neuer hunger: and he that be-
lieueth in me, shall neuer thirst. *Rom. 9. 30. What shall we say then? The Gentiles*
which followed not righteousness, haue attained vnto righteousness, even the right-
eousnes which is of faith.

Christ is receiued, when every feuerall person doth particularly applie vnto
 himselfe, Christ with his merites, by an inward perswasion of the heart, which
 commeth none other way, but by the effectuall certificate by the hollie Ghost
 concerning the merite of God in Christ Iesus. *1. Cor. 2. 12. We haue receiued,*
not the spirit of the world, but the spirit which is of GOD, that wee might know
the things that are giuen to us of GOD. *Ezech. 11. 19. I will poure the spirit of*
 grace

grace upon the benches of David, and upon the benches of Solomon, and they shall look unto me, whom they have wounded. Rom. 8. 36. His spirit beareth witness to our spirit that we are the sons of God. Eph. 2. 13. In whom also ye have trust, after that ye heard the word of truth, namely the Gospel of your salvation, wherein also after that ye believed, ye were sealed with the holy spirit of promise. 2. Cor. 1. 22.

In the work of faith there are four degrees, or motions of the heart, linked and united together, and are worthy to be consideration of every Christian.

The first, is knowledge of the Gospel by the illumination of Gods Spirit. E. say 53. 11. By his knowledge shall my servant justify many. Ioh. 7. 2. This is the eternal life, that they know thee to be the only true God, and whom thou hast sent into the world.

To this, in such as are truly humbled, is annexed a serious meditation of the promises in the Gospel, stirred up by the sensible feeling of their own bondage.

And after the foresaid knowledge in all such is an enlightened, cometh a general faith, whereby they subscribe to the truth of the Gospel. Heb. 4. 2. Unto us was the Gospel preached, as also unto them: but the word which they heard profited not them, because it was not mixed with faith in the hearers heart. 1. Tim. 1. 19. Having faith and a good conscience, which few have put away; and as concerning the faith, have made shipwreck. 1. Tim. 2. 14. Who will thus all men should be saved, and come unto the knowledge of the truth.

This knowledge, if it be more full and perfect, is called in Greeke *gnosis*, that is, the full assurance of understanding. Coloss. 2. 2. That their hearts might be comforted, and they knit together in love, and in all riches, of the full assurance of understanding, to know the mystery of God, and the Father, and of Christ. Rom. 14. 14. I hope, and am persuaded, through the Lord Jesus, that there is nothing which one of us should be ashamed of. 1. Cor. 13. 12. For as yet we see through a glass, darkly, but then face to face. 1. Thess. 1. 5. Our Gospel came unto you, not in word only, but also in power, and in the holy Ghost, and in much assurance.

The second, is hope of pardon, whereby a sinner, albeit he yet feeleth not that his sins are certainly pardoned, yet is so comforted that they are pardonable. Luk. 18. 13. I will get unto my Father, and say unto him, I have sinned against heaven, and against thee, and am no more worthy to be called thy slave, make me one of thy hired servants.

The third, is an hungering and thirsting after that grace, which is offered to him in Christ Jesus, as a man hungereth and thirsteth after meate and drinke. Ioh. 6. 35, and 7. 37. Rom. 2. 5. And he said unto me, It is done, I am a dead one, the beginning and the end, I will give to him that is a thirst of the well of the water of life freely. March 5. 6. Blessed are they which hunger and thirst after righteousness, for they shall be satisfied.

The fourth, is the approaching to the throne of Grace, then there flying from the

as yet, they feele not in themselves the full motions of Gods spirit.

Thus much concerning the way which God useth in begetting of faith. There are beside this, two notable degrees of faith. The one is the lowest, and, as I may speake, the positive degree: the other is the highest, or superlative.

The lowest degree of faith, is called *weak faith*, like a graine of mustard seede, or smoking flaxe, which can neither give out heate nor flame, but only smoke. *Math. 13. 31. The Disciples went debating saying, Shall master we perish. 26. And he said vnto them, If ye have faith as little as a graine of mustard seede, ye shall say vnto the mountaine, Move thee, and thou shalt remove. Mat. 21. 21. The smoking flaxe shall be not quenched.*

Faith is then said to bee weak and feeble, when any of those five degrees above mentioned, either the first, which is *ignorance*, or the fifth, which is *apprehension* of the promises, is very feeble: the rest remaining strong. *Rom. 1. 12. One beleeveth that he may save all things, and another which is weak, his owne beards.* 3. *Let not him that cometh, despise him that cometh last: and let not him which eateth not, judge him which eateth: for God hath received him.* The Apostles although they beleevued, that Christ was that Sonne of the living God: yet they were ignorant of his death and his resurrection. *Math. 16. 16. Ioh. 6. 69. Math. 17. 22. Luk. 9. 49. They understood not what he said: for it was hid from them, so that they could not perceive it. Act. 1. 6. They asked him saying, Lord, wilt thou restore at this time the kingdome of Israel?*

For the better knowledge of this kinde of faith, wee must observe these two rules.

I. A serious desire to beleue, and an endeavour to obtaine Gods favour, is the head of faith. *Mat. 5. 6. Blessed are they which hunger and thirst after righteousness, for they shall be satisfied. Reu. 21. 6. I will give to him that is thirsty, of the well of the water of life freely. Psal. 41. 1. He will fulfill the desire of the that feare him: he also will loose their cry, and will save them.* For as soon as we begin to beleue and to be renewed, the minde will lie idle, but being moved by the holy Ghost, strive with doubtfullnesse and distrust, and endeavour to put their assent to the sweete promises made in the Gospell, and firmly to applie the same to themselves, and in the sense of their weaknesse, desire assistance from above, and thus faith is beleeved.

II. God doth not despise the least sparke of faith, if so be it, by little & little, doe encrease, and men use the means to increase the same. *Luk. 17. 5. The Apostles said vnto the Lord, encrease our faith. 6. And the Lord said, If ye had faith as much as a graine of mustard seede, and should say vnto this mulberry tree, Plucke thy selfe up by the roote, and plante thy selfe in the sea, it should obey you.* Man must therefore stire up his faith, by meditation of Gods word, serious prayers, and other exercises belonging vnto faith.

The highest degree of faith, is named a *full assurance*, which is not onely certaine and true, but also a full possession of the heart, whereby a Christian much

much more firmly taking hold on Christ Iesus, maketh full and resolute account that God loueth him, and that he will giue to him by name, Christ, and all his graces pertaining to eternall life. Rom. 4. 20. *Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave glorie to God.* 21. *Being fully assured that he, which had promised, was able also to doe it.* Rom. 8. 38. *I am perswaded, that neither life, nor death, &c. can separate vs from the loue of God which is in Christ Iesus.* 1 Sam. 17. 36. *Thy seruant slaueth both the lyon and the beare: therefore this uncircumcised Philistine shall be as one of them, seeing he hath trailed on the host of the living God.* Psalm. 23. 6. *Doubtlesse, kindnes and mercie shall follow me all the daies of my life.* Conferred with ver. 1, 2, 3, 4.

Man commeth to this high degree, after the sense, obseruation, and long experience of Gods fauour and loue.

Quest. Whether is iustifying faith commanded in the Law?

Answer. It is commanded in the law of faith, namely, the Gospell, but not in the law of works, that is, in the morall law. Rom. 3. 27. The reasons are these. I. That which the law reuealeth not, that it commandeth not: but the law is so farre from reuealing iustifying faith, that it neuer knew it. I. Adam had fully before his fall written in his heart the morall law, yet had hee not iustifying faith, which apprehendeth Christ.

Obiect. 1. Incredulitie is condemned by the law.

Answer. That incredulitie which is toward God, is condemned in the law, but that incredulitie which is against the Messiah Christ Iesus, is condemned by the Gospell. For as by the Gospell, not by the law, incredulitie in the Sonne as Medictour, appeareth to be a sinne: so likewise not by the law is incredulitie in the Messiah condemned, but by the Gospell, which commandeth vs to heare him and to beleue in him. Mat. 17. 5. 1. Ioh. 3. 23. Thus it is plaine that this sinne, not to beleue in Christ, is expressly and distinctly made manifest, and condemned by the Gospell. And albeit the knowledge of sinne be by the law, yet not euery thing which doeth reprove, and declare some sinne, is the law of workes or belongeth thereto.

Obiect. 11. But ceremonies belong to the decalogue.

Answer. Ceremonies may be as examples referred to the decalogue, but indeed they are appendants to the Gospell.

CHAP. 37.

Concerning the second degree of the declaration of Gods loue.

THe second degree, is Iustification, whereby such as beleue, are accounted iust before God, through the obedience of Christ Iesus, 2. Cor. 5. 21.

He hath made him to be sinne for vs, which knew no sinne: that we should be made the righteousness of God in him. 1. Cor. 1. 30. Rom. 5. 19. *As by one*

mans disobedience many were made sinners, so by the obedience of one (that is, Iesus Christ, vers. 17.) shall many also be made righteous.

Quest. Whether did Christ performe full obedience to the law, for vs men alone, or for himselfe also?

Ans. I. Not for himselfe, as some not rightly would haue him: for the flesh of Christ being hypostatically vnited to the Word, and so in it selfe fully sanctified, was even from the first moment of conception, most worthy to be blessed with eternall life: Therefore by all that obedience which he performed after his conception, Christ, he merited nothing for himselfe. II. For vs, namely, for the faithfull, he fulfilled all the righteousness of the law: and hence is it that he is called *the end of the law vnto righteousness to euery one that beleueth*, Rom. 10.

Here may be objected: I. Christ as hee is man, is bound to performe obedience to the law for himselfe.

Answer. He is not bound by nature, but of his owne accord: for hee was not a bare man, but God and man. And albeit Christ did neither suffer nor fulfill the law, but in that flesh which he tooke vpon him; yet by reason of the hypostaticall vniion, this his passion and obedience hath respect vnto the whole person, considered as God and man, and therefore his obedience was not due on his part, and so was without merite to himselfe: yea, in that the flesh of Christ is vnited to the person of the Word, and so exalted in dignitie and sanctitie above all Angels, it may seeme to be exempted from this naturall obligation of performing the law.

II. If then Christ performed the law for vs, we are no more now bounden to the obseruance of the same: as wee doe not vndergoe eternall punishments for our sinnes, the which Christ in his person did beare vpon the crosse.

Answer. If wee keepe the same respect of performing obedience to the law, the consequence is very true, otherwise it is not so: for Christ performed obedience to the law for vs, as it is the satisfaction of the law: but the faithfull they are bounden to obedience, not as it is satisfactorie, but as it is a document of faith, and a testimonie of their gratitude towards God, or a means to edifie their neighbours: even as Christ suffering punishments for our sinnes, we also suffer punishments as they are either trials, or chastisements vnto vs.

III. The law and iustice of God doth not together exact both, namely, obedience, and punishment.

Answer. In mans perfect estate, the iustice of God requireth onely obedience: but in his estate corrupted, hee requireth both obedience, and punishment. Punishment, as the law is violated: obedience, that legall iustice may be performed, Gal. 3. 10. It is therefore plaine, that not onely Christs passion, but also his legall obedience, is our righteousness before God.

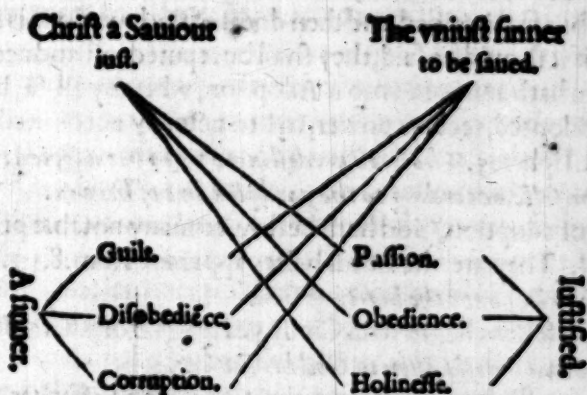
Iustification hath two parts: Remission of sinnes, and imputation of Christs righteousness.

Remission of sinnes, is that part of iustification, whereby he that beleueth

is freed from the guilt and punishment of sinne, by the merites of the passion of Christ. Coloss. 1. 21, 22. *You hath he now reconciled in the body of his flesh the rough drath to make you holy, and unblamable, and without fault in his sight.* 1. Pet. 2. 24. *Who, in his owne flesh, bare our finnes in his bodie, on the tree; that we being deliuered from sinne, should liue in righteousness by whose stripes ye are healed.*

Imputation of righteousness, is the other part of iustification, whereby such as beleue, hauing the guilt of their finnes couered, are accounted iust in the sight of God, through Christes righteousness. 2. Cor. 5. 21. Psal. 32. 1. *Blessed is he whose wickednes is forgiven, and whose sinne is couered* Rom. 4. the whole chapter, where the Apostle repeateth imputation eleuen times. Phil. 3. 9. *I haue counted all things losse, and doe iudge them to be damage, that I might winne Christ, and might be found in him, that is, not hauing mine owne righteousness, which is by the law, but that which is through the faith of Christ, even the righteousness which is of God through faith.*

The forme of iustification, is, as it were, a kind of translation of the beleuers finnes vnto Christ, and againe Christes righteousness vnto the beleuer, by meanes of Gods diuine imputation. As is apparant in this picture following.



This obedience of Christ, is called the Righteousnes of God, and of Christ. Of God, I. not because it is in God, but of God: for it taketh all the power and merit it hath from the deitie of the Sonne: whence it is that Ieremy saith, *I labour our Righteousnesse.* II. God doth onely accept of it for vs, because that alone maketh vs boldly to approach vnto Gods throne of grace, that wee may haue pardon for our finnes, and be receiued to eternall life. It is also called the Righteousnesse of Christ, because being out of vs, it is in the humanitie of Christ as in a subject.

Obiect. 1. No man is made iust by another mans iustice.

Answer. This iustice is both an others, and ours also. An others, because it is in Christ as in a subject: ours, because by meanes of the forenamed vnion, Christ with all his benefits is made ours.

Obiect. 1. The ancient fathers neuer dreamed of this imputatiue iustice, and it may seeme too of no greater continuance then fiftie yeares.

Ans. This is both false, and impious to affirme. August. 3. Tract. vpon Iohn, saith, *All such as are iustified by Chr. st. are iust not in themselves, but in him.* Barnard in his sermon (*ad milites templi cap. 11.*) *Mors in Christi morte fugatur, & Christi iustitia nobis imputatur:* that is, *Death in Christ his death is put to flight, and the iustice of Christ is imputed vnto vs.* And in his 62. sermon vpon the Canticles: Where is there any rest (saith he) but in the wounds of our Sauiour? I will further sing, but what? mine owne iustice? nay, O Lord, I will remember thy iustice alone: for that is also my iustice. For thou wast made of God vnto me iustice: But should I feare, whether that one iustice would suffice two? nay it is not a short cloake that is not able to couer a couple. Thy iustice is iustice for euermore, and will both couer thee and me, it is largely large and eternall iustice: and in me it couereth the multitude of my sins, &c. *August. lib. de Spiritu & litera cap. 9. & 26. Wee must understand this saying so. The doers of the law shall be iustified,* that we may know, that there are no doers of the law but such as are iustified, so that they are not first doers of the law, & then iustified, but first iustified, and then doers of the law. So it is said *they shall be iustified,* as if it should be said, they shall be reputed iust and accounted iust.

Iustification hath annexed vnto it Adoption, whereby all such as are predestinate to bee adopted, receiue power, to bee actually accounted the sonnes of God by Christ. Eph. 1. 5. *Who hath predestinate vs, to bee adopted through Iesus Christ, vnto himselfe, according to the good pleasure of his will.*

By meanes of adoption, God hath bestowed many notable priuiledges vpo his children. I. They are the Lords heires apparant. Rom. 8. 17. *If we be children, we be also heires, euen the heires of God.*

II. They are fellow heires with Christ, yea kings. Rom. 8. 17. Reu. 1. 6. *And made vs Kings and Priests, euen to God his Father.*

III. All their afflictions, yea euen their wants, and offences, are turned to triales or fatherly chastisements, inflicted vpon them for their good. Rom. 8. 28. *We know that all things work together for the best, vnto them that loue God.* 36. *It is written, for thy sake are we killed all the day long: wee are counted as sheepe for the slaughter.* 37. *Neuertheless, in all these things, wee are more then conquerors through him that loued vs.* Psal. 89. 32. *I will visite their transgressions with the rod, and their iniquitie with strokes.* 33. *Yet my loving kindnes will I not take from him.* 2. Cor. 12. 7. *There was giuen vnto me a prick in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.* 2. Sam. 7. 14. *I will be to him a father, and he shall be to me a sonne: and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.*

IV. They

IV. They haue dominion ouer all creatures, yet so, as that in this life they haue onely right to the thing; but after this life also in the same. Whence it is apparant, that the faithfull alone haue the true vse of the Lords goods, I. because their persons are in Christ acceptable vnto him, in whom also they haue restitution made vnto the of those goods which they lost in Adā, that they may with a good conscience vse the II. They vse the with thanksgiuing to their ends appoynted by God. 1. Cor. 3. 22, 23. *Whether it bee Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, euen all are yours.* Hebr. 2. 7. *Thou madest him little inferiour to the Angels, thou crownedst him with glorie and honour, and hast set him above the works of thine hands.* 8. *Thou hast put all things in subiection vnder his feet.*

Last of all, they may haue the Angels as ministring spirits attending vpon them for their good Hebr. 1. 14. *Are they not all ministring spirits, sent forth to minister for their sakes which shall be heires of saluation?* Plal. 34. 7. *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.*

CHAP. 38.

Concerning the third degree of the declaration of Gods loue.



HE third degree, is Sanctification, whereby such as beleeue, being deliuered from the tyrannie of sinne, are by little and little renued in holines and righteousness. 1. Ioh. 3. 9. *Whoſoener is borne of God, sinneth not: for his ſeede remaineth in him, neither can he ſinne, becauſe he is borne of God.* Rom. 8. 1. *There is no condemnation to thoſe which are in Chriſt Jeſus, which walke not after the fleſh but after the ſpirit.*

Sanctification hath two parts: Mortification, and Viuification.

The mortification of sinne, is the first part of sanctification, whereby the power of sinne is abated, and crucified in the faithfull. Rom. 6. 2. *How ſhall wee that are dead to ſinne, liue yet therein?* 3. *Know ye not that all we which haue been baptized into Jeſus Chriſt, haue been baptized into his death?* 4. *Wee are buried then with him by baptiſme into his death, that like as Chriſt was raiſed up from the dead, by the glorie of the father, ſo wee alſo ſhould walke in newnes of life.* Eccleſ. 5. 6, 7, 11, 12, 13. Galat. 5. 24. *They which are Chriſts haue crucified the fleſh, with the affections and luſts thereof.*

The meanes that worke mortification, is the death and burial of Christ, from whence, sinne being by it at the first nipped in the head, proceedeth such a vertue, as doth both keepe vnder the strength that it cannot break out as it would, and in man, as it were in a graue, doth cause it to die and eke putrifie. Rom. 6. 6. *Our old man is crucified with him, that the bodie of sinne might be destroyed.*

The power of Christ his death, is a certaine power issuing into his humanity, suffering, and dying, from his deitie; whereby he did, in the same his humanity, both concerning the guilt, and also the punishment, vanquish our sinne, imputed vnto him, being our suretie: that in like sort, he, in vs his members, might by the same power abolish the corruption of sinne.

Viufication, is the second part of sanctification: whereby inherent holines being begun, is still augmented and enlarged. First, we receiue the first frutes of the spirit, then a continuall encrease of them. Ephel. 4. 23. *Be reuened in the spirit of your minds.* 24. *And put on the new man which after God is created in righteousness, and true holines* Ephel. 2. 1. *And you, hath he quickned, that were dead in trespasses and sinnes.* Gal. 2. 20. *Thus I live, yet not I now, but Christ in me: and in that I now live by the flesh, I live by the faith of the Sonne of God, who hath loved me, and giuen himselfe for me.* Rom. 8. 23. *We which haue the first frutes of the spirit, euen we doe sigh in our selues, waiting for the adoption, euen the redemption of our bodies.* 1. Cor. 15. 45. *The first man Adam was made a lining soule, and the second man Adam was made a quickning spirit.*

The efficient cause of them both is the holy Ghost, who doth by his diuine power conuey himselfe into the beleeuers hearts, and in them, by applying the power of Christ his death, and resurrection, createth holinesse. Iob. 33. 24, 25. Rom. 8. 9. *Now ye are not in the flesh, but in the spirit, because the spirit of God dwelleth in you: but if any man haue not the spirit of Christ, the same is not his.* 11. *But if the spirit of him that raised up Iesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.*

The preferuatiue of viufication, is a vertue deriued from Christs resurrection, to those that are quickned, which maketh them to rise vp to newnesse of life. Philip. 3. 10. *That I may know him, and the vertue of his resurrection.*

The power of Christs resurrection is that, whereby he first, did in his owne flesh, as conquerer ouer death and sinne, begin to liue with God, and to be exalted aboue euery name: and then by it, he, in his members, sinne being dead and buried, doth cause in them a studie and purpose to liue according to the will of God.

Furthermore, this inherent holines is to be distinguished into parts, according to the seuerall faculties of the bodie and soule of man. 1. Thess. 5. 23. *The very God of peace sanctifie you throughout: And I pray God, that your whole spirit, soule, and bodie may be kept blamelesse, vnto the coming of our Lord Iesus Christ.*

I. The holines or renuing of the minde, which is the illumination thereof, to the knowledge of the will of God. Coloss. 1. 9. *We cease not to pray for you, and to desire that ye might be fully filled with knowledge of his will, in all wisdoms and spirituall vnderstanding.* 1. Cor. 12. 8. *To one is given by the spirit, the speech of wisdoms, so an other the speech of knowledge, by the same spirit.*

Illumination, is either spirituall vnderstanding, or spirituall wisdom.

Spirituall

Spirituall vnderstanding, is an illumination of the minde, whereby it acknowledgeth the known truth of the word of God.

Spirituall wisdom, is also an illumination of the minde, whereby the same truth, is applied to the good ordering of particular both things and actions, as persons, place, and time require.

These two haue these effects, which follow.

I. To discern between good and euill. Heb. 5. 14. *Strong meate belongeth to them that are of age, which through long custome haue their wittes exercised to discern both good and euill.* Phil. 10. 1. *That we may discern things that differ one from another.*

II. To discern of spirits. 1. Ioh. 4. 1. *Deceitfully beloued, beleeue not euery spirit, but try the spirits whether they are of God.* 1. Thess. 5. 21. *Try all things, and keepe that which is good.* Acts. 17. 11. *These were more noble men, then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures daily, whether these things were so.*

III. To meditate vpon the word and workes of God. Psal. 1. 2. *But his delight is in the Law of God, and in that Law doth exercise himself day and night.* Psal. 119. 15. *I will meditate in thy precepts, and consider thy wayes.* Psal. 107. the whole psalme.

IIII. To discern and acknowledge a mans owne inward blindness. Psal. 119. 33. *Teach me, O Lord, the way of thy statutes, and I will keepe it vnto the ende.* 28. *Open mine eyes, that I may see the wonders of thy Law.*

II. The sanctitie of the memorie, is an abilitie to keepe a good thing, when it is offered to the minde, and as neede serueth, to remember it. Psal. 119. 11. *I haue hid thy promise in mine heart, that I might not sinne against thee.* Psal. 16. 7. *I will prayse the Lord who hath giuen me counsell: my reines also teach me in the nights.* Luk. 2. 51. *His mother kept all these things in her heart.*

III. The sanctitie of conscience which is a grace of God, whereby a mans conscience excuseth him for all finnes, after they are forgiven him in Christ, as also of his vpright walking in the whole course of his life. 1. Tim. 1. 19. *Having faith and a good conscience, which some haue put away.* 1. Cor. 4. 4. *I know nothing by my selfe: yet am I not thereby iustificed.* Acts 23. 1. *Paul sayd, I haue in all good conscience, serued God vntill this day.* Acts. 24. 16. *I endenour myselfe to haue alway a cleare conscience, toward God and toward men.* Psal. 26 1, 2, 3. *Judge me, O Lord, for I haue walked in mine innocencie; my trust hath bene also in the Lord: therefore shall I not slide.* Prooue me, O Lord, and try me, examine my reines and mine heart. *For thy louing kindnesse is before mine eyes, therefore haue I walked in thy truth.*

Hence, in all godly men ariseth the inward peace of God, and the outward alacritie in the countenance. Phil. 4. 7. *The peace of God which passeth all vnderstanding, shall preserue your hearts and mindes in Iesus Christ.* Prov. 28. 1. *The wicked flee, when none pursueth: but the righteous are bold as a Lyon.*

IIII. Sanctitie of wil, whereby man beginneth to will that which is good, and

and to refuse the contrarie. Therefore in this estate, the will is partly freed from bondage, partly in bondage to sinne. Phil. 2. 13. *It is God which worketh in you, both the will and the deeds, even of his own pleasure.* Rom. 7. 18. *I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but I finde no meares to performe that which is good, &c.* v. 19, 20, 21, 22.

V. Sanctitie of affections, is the right moouing of them. 1. Theff. 5. 23. Rom. 7. 24.

Affections of most especiall note, are these:

I. Hope, whereby men with sighings, looke for the accomplishing of their redemption. Rom. 8. 23.

This hope, when it is once strong and liuely, hath also her *marvels*, that is, full assurance, as faith hath. Heb. 6. 11. *And we desire that every one of you shew the same diligence, to the full assurance of hope vnto the end.* 1. Pet. 1. 3. *Blessed be God, even the Father of our Lord Iesus Christ, which, according to his abundant mercie, hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead.*

II. Feare of offending God, because of his mercie. 1. Pet. 1. 17. *If yee call him father, which without respect of person, iudgeth according to every mans worke, passe the time of your dwelling here in feare.* Psalm. 103. 4. *There is mercie with thee, that thou maist be feared.*

III. A base account of all worldly things, in respect of Christ Iesus. Phil. 3. 7. *But the things that were aduantage to me, I accounted losse for Christs sake.* 8. *Ten doubtlesse, I thinke all things but losse, for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be doing, that I might winne Christ.*

IV. The loue of God in Christ, which is like vnto death, and as a fire that cannot be quenched. Cant. 8. 6. *Loue is strong as death, ielousie is cruell as the grave, the coles thereof are fire coles, and a vehement flame.*

V. A feruent zeale to Gods glorie. Rom. 9. 3. *I would wish my selfe to be separate from Christ, for my brethren, that are my kinsmen, according to the flesh.*

VI. An anguish of minde for our own sinnes and others also. Psa. 119. 136. *Mine eyes gush out with teares, because men keepe not thy law.* 2. Pet. 2. 7. *And deliuered inst Lot, being vexed with the vncleanly conuersation of the wicked.* 8. *For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with their vnlawfull deeds.*

VII. Exceeding great ioy in the holy Ghost. Rom. 14. 17. *The kingdome of God is not meate and drinke, but righteousness, and peace, and ioy in the holy Ghost.*

VI. Sanctitie of bodie, whereby it is a fit instrument for the soule to accomplish that which is good. Rom. 6. 19. *As ye haue giuen your members seruants to vncleannesse, and to iniquitie, to commit iniquitie: so now giue your members seruants vnto righteousness in holiness.*

CHAP. 39.

Of Repentance and the fruites thereof.



Repentance is deriued, because no man can earnestly repent, except hee, denying himselfe, doe hate sin euen from his heart, & embrace righteousness. This no man either will, or can performe, but such an one as is in the light of God regenerated and iustified, and indued with true faith. Therefore albeit in such as are conuered, repentance doth first manifest it selfe, yet regarding the order of nature, it followeth both faith and sanctification.

Hence also is it euident that this repentance, legall conition being some occasion, and, as it were, a preparation to true conuerfion, is begotten by the preaching of the Gospell.

Repentance is, when a sinner turneth vnto the Lord, Act. 26. 20. *He shewed first vnto them of Damascus, and at Ierusalem, and through all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and to doe works worthy amendments of life.* 1. Iohn. 3. 3. *Every man that hath this hope in him, purgeth himselfe, as he is pure.*

This is performed, when as any one, by the instinct of the holy Ghost, doth purpose, will, desire, and endeavour to relinquish his former finnes, and to become a new man. Psal. 119. 112. *I haue applied my heart to fulfill thy statutes alway, euen vnto the ende.* 1. Ioh. 3. 3. Act. 11. 23. *Who when he was come, and had seene the grace of God, was glad, and exhorted al, that with purpose of heart, they would cleane vnto the Lord.*

The fruite of Repentance is, a Christian conuersation, wherein are brought forth fruites worthie amendment of life. Matth. 3. 8. *Bring yei therefore forth fruites worthy of repentance.*

A Christian conuersation, is such a course of life, whereby wee, following Christs example, doe by him, performe new obedience to God. Matth. 11. 29. *Take my yoke on you, and learne of me, that you may be at ease and lowly in heart: and ye shall finde rest vnto your soules.* 1. Pet. 4. 1. *For as much as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sinne.* 1. Pet. 2. 21. *For herenunto are ye called, for Christ also suffered for vs, leaving vs an ensample that we should follow his steppes.* 1. Pet. 3. 10, 11. *If any man long after life, and to see good dayes, let him refraine his tongue from euill, and his lippes that they speake no guile. Let him askeew euil and doe good, let him seeke peace and follow after it.*

There are two parts of new obedience the deniall of ourselues, and the profession of Christ. Matth. 16. 24. *If any man will follow me, let him forsake himselfe, take up his crosse, and follow me.*

The deniall of our selues, consisteth partly in Christian warrefire, partly in the patient bearing of affliction.

CHAP. 40.

Of Christian warrefire.



Christian warrefire, is concerning the right way of fighting in the spirituall battell.

The parts thereof, are the preparation to battell, and the combate it selfe.

To the preparation, we must vse the complete armour of God. Ephes. 6. 13. *For this cause, take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.*

The parts hereof, are especially fixe. I. Truth. II. Iustice. III. Euangelicall obedience. IV. Faith. V. The word of God. VI. Continual and ieruent prayer with watching. Ephe. 6. 14. *Stand therefore, and your loynes girded about with veritie, and hauing on the breastplate of righteousness. 15. And your feet shodde with the preparation of the Gospell of peace. 16. Above all, take the shield of faith, wherewith ye may quench all the fierie darts of the wicked, 17. And take the helmet of saluation, and the sword of the spirit, which is the word of God. 18. And pray alwaies with all manner prayer and supplication in the spirit, and watch thereunto with all perseverance and supplication for all Saints. 1. Pet. 5. 8. Be sober, and watch: for your aduersarie the diuill, as a roaring lyon, walketh about, seeking whom he may deuoure.*

The combate, is a mutuall conflict of them that fight spirituallly.

The warrior, are the Tempter and the Christian souldier. Ephes. 6. 12. *For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly gouernours, the princes of the darknes of this world, against spirituall wickednesses, which are in high places.*

The tempter, is the prince, or his helpers. The prince, is Satan and his angels, which are spirituall wickednesses, in high things. His helpers are the flesh and the world.

The conflict of all these, is temptation, whereby man is prouoked to commit such wickednes, as is hurtfull to the saluation of his soule. 1. Pet. 3. 11. *Dear-ly beloued, I beseech you, as strangers and pilgrims abtaine from fleshy lusts, which fight against the soule.*

In the souldier, two things are to be considered: his resisting and his fall.

Resistance is an action, whereby the souldier doth withstand temptation, through grace working inwardly in him. 1. Joh. 2. 14. *I write vnto you babes, because ye haue knowen the Father: I haue written to you fathers, because ye haue known him that is from the beginning: I haue written to you young men, because ye*

are strong, and the words of God abide in you, and you haue overcome the wicked. 1. Pet. 5. 8. Eph. 6. 16. Psal. 91. 13. Thou shalt walke upon the lyon and asse: the young lyon and the dragon shalt thou tread under feet.

To confirme this, these preseruatiues which follow are very necessarie.

I. When thou art tempted to sinne, doe not onely abstaine from it, but earnestly loue and follow after the contrary. Ioh. 8. 44.

II. Neuer yeeld or consent to Satans words, whether he speaketh the truth, accuse falsly, or flatter dissemblingly. Ioh. 8. 44. *Thou art of your father the deuil, and the lusts of your father he will doe: he hath bene a murderer from the beginning, & abode not in the truth, because there is no truth in him: when he speaketh a lie, then speaketh he of his owne: for he is a liar & the father thereof.* Mark 1. 24. *And cried with a loud voice, & said, What haue I to doe with thee, Iesus, the sonne of the most high God. And Iesus said, Hold thy peace and come out of him.* Act. 16. 17. *Shee followed Paul & vs, & cried, saying, These men are the seruants of the most high God, which shew vnto vs the way of saluation, &c.* August. Serm. 241.

III. One temptation is to be looked for after another, and then especially, when our enemy after he hath set his snares, is at rest: for the deuill neuer maketh an end of his malice. 1. Pet. 5. 8.

The fall is, whereby the souldier through infirmities fainteth, being subdued by the power of the enemy. Gal. 6. 1. *Brethren if a man be fallen by occasion in to any fault, yee which are spirituall, restore such a one with the spirit of meeknesse, considering thy selfe, least thou also be tempted.*

To this appertaineth the spirituall remedie. A remedie, is a thing hauing aptnesse to restore him which is fallen to his former estate. Gal. 6. 1.

And here two things must alwaies be thought on.

II. If there be a willing mind, euery one is accepted for that grace which he hath not for that which he hath not. 1. Cor. 8. 12. *For if there be first a willing mind, it is accepted according to that a man hath, & not according to that he hath not.*

II. In all these things, whosoever will lead a godly life in Christ, the power of God is to be made perfect through their infirmities. 2. Cor. 12. 9. *And hee said vnto me, My grace is sufficient for thee, for my power is made perfect through weaknesse: very gladly therefore will I reioyce rather in mine infirmities, that the power of God may dwell in me. 10. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake, for when I am weake, then am I strong.*

CHAP. 41.
Of the first assault.

Assaults are threefold.

The first is, about the Christian mans effectuell calling. The temptation is, the enterprise of the diuell to blindfolde mans minde, and to harden his heart, least the worde of G O D should worke in him to saluation

Matth.

Matth. 13. 4. *And as he sowed, some fell by the way side, and the fowles came and devoured them up. 5. And some fell upon stony ground, where they had not much earth, and anon they sprang up, because they had no depth of earth. 6. And when the Sunne rose up, they were parched. and for lacke of rooting withered away. 7. And some fell among thornes, and the thornes sprang up and choked them. 19. Whensoever a man heareth the word of the kingdome, and understandeth it not, the euill one cometh, and catcheth away that which was sowe in his heart: and this is he which hath receiued the seeds by the way side.*

A resistance in those that are called, is wrought by the spirit of God, that causeth men to lend their eares to heare, and doth ingraffe the word in their hearts, that the immortall seed of regeneration may spring in them. Psal. 40. 6. Ioh. 6. 44. Act. 16. 14. Iam. 1. 21. *Wherefore lay apart all filthinesse, and superfluitie of malitiousnes, and receiue with meeknes the word that is graffed in you, which is able to save your soules. 1. Pet. 1. 2. 2. Seuing your soules are purified in obeying the truth through the spirit, to lone brotherly without fauouring, lone one another with a pure heart feruently. 1. Ioh. 3. 9. Whosoever is borne of God sinneth not: for his seede remaineth in him, neither can he sinne, because he is borne of God.* A resistance in those that are to bee called, is when in a sincere heart they doe ioyne the word which they haue heard, with faith. Luk. 8. 15. *But that which fell in good ground, are they which with an honest and good heart heare the word and keepe it, and bring forth fruit with patience.* Heb. 4. 2.

Here are certaine preseruatiues to be noted.

I. Premeditation of the power and vse of the word. Eccles. 4. 17. *Take heed to thy feet, when thou entrest into the house of the Lord, and doe more heere to heare, then to giue the sacrifice of foolcs: for they know not that they doe euill.* Chap. 5. 2. *Be not rash with thy mouth, nor let thine heart bee buisie to utter a thing before God: for God is in the heauen, and thou art on the earth: therefore let thy words be few.*

II. Diligent attention of the minde. Act. 16. 14.

III. An hungriug desire of the heart. Ioh. 7. 37. *Now in the last and great day of the feast, Iesus stood and cried, saying, If any man thirst, let him come to me and drinke.*

IV. Integrity of life. Psal. 26. 6.

V. The casting away of euill affections. Iam. 1. 22. *And be ye doers of the word, and not hearers onely, deceiuing your owne soules.*

VI. The inward consent and agreement of the heart with the word preached. Act. 2. 37.

VII. An hiding of the word in the heart, least we should sinne. Psal. 119. 11. *I haue hid thy word in mine heart: that I might not sinne against thee.*

VIII. A trembling at the presence of God in the assemblie of the Church. Esay 66. 2. *For all these things hath mine hand made, and all these things haue been said the Lord, and to him wil I looke, ouer to him that is poore and of a contrite spirit, and trembleth at my words.* Act. 10. 33. *Then sent I for thee immediately,*

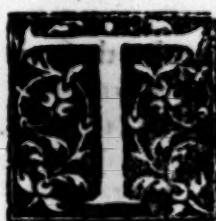
diately, and thou hast well done to come: now therefore are we all here present before God, to heare all things that are commanded thee of God.

The fall, is either a coldnesse in receiuing the word, and a neglect thereof, or else a falling into errors.

The remedie for this, is subiection, which must be made to the iudgement and censure of the brethren and ministers. Reuelat. 3. 15. *I know thy workes, that thou art neither cold nor hot: I would thou werest cold or hot.* Gal. 6. 2. 1. Tim. 1. 20. *Of whom is Hymeneus and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.*

CHAP. 42.

Of the second Assault.



He second assault, is concerning faith.

This temptation, is an illusion which the deuill casteth into the hearts of godly men: as when hee saith, Thou art not of the number of the elect: thou art not iustified: thou hast no faith: thou must certainly be condemned for thy sinnes. Mat. 4. 3. *Then came to him the tempter, and said, if thou be the Sonne of God, command that these stones be made bread.*

Helpes, which the deuill abuseth for the strengthening of such illusions, are these:

I. Aduersitie: as, dangers, losses, persecutions, iealousie, grieuous offences, &c. Psal. 73. 12. *Loe, these are the wicked, yet prosper they alway, and increase in riches.* 13. *Certainly, I haue cleansed mine heart in vaine, and washed mine hands in innocencie.* Iob. 13. 23. *How many are mine iniquities and sinnes? shew me my rebellion and my sinne.* 24. *Wherefore hidest thou thy face, and takest me for thine enemy?* 25. *Wilt thou break a leafe drinen so and fro, and wilt thou pursue the drie stubble?*

II. The remembrance of sinnes past. Iob. 13. 26. *For thou writest bitter things against me, and makest me to possess the iniquities of my youth.*

III. A feeling of death euen alreadie at hand.

The resistance is made by a true faith, applying Christ with all his merites particularly, after this manner. I assuredly beleue that I shall not be condemned, but that I am elected, and iustified in Christ, and am out of all doubt that all my sinnes are pardoned. Esai. 53. 11. *He shall see the tranale of his soule, and shall be satisfied: by his knowledge shall my righteous seruant iustifie many: for hee shall beare their iniquities.* Rom. 8. 38. *For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39. Nor height, nor depth, nor any other creature shall be able to separate vs from the love of God, which is in Christ Iesuw our Lord.*

The preseruatiue, is in temptation, not to behold faith, but the object of faith, which

which is Christ. Philip. 3. 12. *Not as though I had already attained unto it, either were already perfect: but I follow if that I may comprehend that, for whose sake also I am comprehended of Christ Iesus.* 13. *One thing I doe, I forget that which is behind, and endeavour my selfe to that which is before.* 14. *And follow hard toward the mark, for the price of the high calling of God in Christ Iesus.* Ioh. 3. 14. *And as Moses lift up the Serpent in the wilderness, so must the sonne of man be lift up, that he that beleeueth in him, &c.*

The falling, is doubtfulness, and distrust of our election, and of Gods mercie, Psal. 77. 6. *I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched diligently.* 7. *Will the Lord absent himselfe for ever? and will he shew no more favour?* 8. *Is his mercie cleane gone for ever? doth his promise faile for evermore?* So Dauid of himselfe saith, Psal. 22. 1. *My God, my God, why hast thou forsaken me, and art so farre from my health, and from the words of my roring?*

The remedie is double.

First, the operation of the holie spirit stirring vp faith & increasing the same. Philip. 1. 6. *I am perswaded of this same thing, that he that hath begun this good worke in you, will performe it untill the day of Iesus Christ.* Luk. 17. 5. *And the Apostles said vnto the Lord, Increase our faith.*

The second is, an holie meditation, which is manifold.

I. That it is the commandement of God that we should beleeue in Christ. 1. Ioh. 3. 23. *This is then his commandement, that wee beleeue in the name of his Sonne Iesus Christ, and loue one another, as he gave commandement.*

II. That the Euangelicall promises are indefinite, and do exclude no man, vnlesse peraduenture any man doe exclude himselfe. Esay 55. 1. *Ho, every one that thirsteth, come ye to the waters, and ye that have no silver, come, buy, and eate: come, I say, buy wine and milke without silver & without money.* Matth. 23. 28. *Come vnto me, all ye that are weary and laden, and I will ease you.* Ioh. 3. 15. *That whosoener beleeueth in him should not perish, but haue eternall life.* Also the Sacraments of baptisme and the Lords Supper, doe to euery one seuerally applie indefinite promises, and therefore are very effectuell to enforce particular assurance or plerophoric of forgiuenes of sinnes.

III. That doubtfulness and despaire are most grievous sinnes.

IV. That contrary to hope, men must vnder hope beleeue with Abraham. Rom. 4. 18. *Which Abraham aboue hope beleeued vnder hope, that he should be the father of many nations: according to that which was spoken to him, so shall thy seed be.*

V. That the mercie of God, and the merite of Christs obedience, being both God and man, are infinite. Esay 54. 10. *For the mountains shall remooue, and the hills shall fall downes but my mercie shall not depart from thee, neither shall my covenants of peace fall away, saith the Lord, that hath compassion on thee.* Psal. 103. 11. *For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.* 1. Ioh. 2. 1. *My babes, these things write I vnto you,*

that

that you sinne not: and if any man sinne, wee haue an aduocate with the Father, Iesus Christ the iust. 2. And he is the reconciliation for our finnes: and not for ours onely, but also for the finnes of the whole world. Psalm. 130. 7. Let Israel wait on the Lord: for the Lord is mercie, and with him is great redemption.

V I. That God measureth the obedience due vnto him, rather by the affection and desire to obey, than by the act and performance of it. Rom. 8. 5. For they that are after the flesh, saour the things of the flesh, but they that are after the spirit, the things of the spirit. 7. Because the wisdom of the flesh, is enmitie against God: for it is not subiect to the law of God, neither indeed can be. Rom. 7. 20. Now if I do that I would not, it is no more I that doe it, but the sinne that dwelleth in me. 21. I find then by the law, that when I would doe good, euill is present with me. 22. For I delight in the law of God, concerning the inner man. Mal. 3. 17. I will spare them, as a man spareth his son, that reuerenceth him.

V II. When one sinne is forgiven, all the rest are remitted also, for remission being giuen once, without any prescription of time, is giuen for ever. Rom. 11. 29. For the gifts and calling of God are without repentance. Act. 10. 43. To him also giue all the Prophetes witness, that through his name, all that beleeue in him, shall receiue remission of finnes.

V III. That grace and faith are not taken away by fallies of infirmitie, but thereby are declared and made manifest. Rom. 5. 20. Moreover, the law entered thereupon, that the offence should abound: whereas before, where sinne abounded, there grace abounded much more. 2. Cor. 12. 7. And least I should be exalted out of measure, &c. there was giuen vnto me a prick in the flesh, the messenger of Satan to buffet me. 8. For this thing I beseege the Lord Iriste, that it might depart from me. 9. He said. My grace is sufficient for thee.

V IX. That all the workes of God are by contrarie meanes. 2. Cor. 12. 9. My power is made perfect through weaknesse.

CHAP. 47.

Of the third Assault.

THe third Assault is, concerning Sanctification.

The tentation, is a prouoking to sinne, according as the disposition of euery man, and as occasion shall offer it selfe. 1. Chron. 21. 1. And Satan stood vp against Israel, and prouoked David to number Israel. Ioh. 13. 2. And when supper was done, the deuill had now put into the heart of Iudas Iscariot, Simons sonne, to betray him.

In this tentation, the deuill doth wonderfully diminish and extenuate those finnes, which men are about to commit, partly by obiecting closely the mercy of God, & partly by couering or hiding the punishment which is due for the sin. Then, there are helpes to further the deuill in this his tentation.

First, the flesh which lusteth against the spirit, sometimes by begetting euill motions and affections, and sometimes by ouerwhelming and oppressing the good

good intentions and motions. Gal. 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to another, so that ye cannot do the same things that ye would.* 19. *Moreover the works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness.* 20. *Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, envies.* 21. *Ennies, murders, drunkenness, gluttonie, and such like, whereof I tell you before, as I also have told you before, that they which do such things, shall not inherit the kingdom of God.* Iam. 1. 14. *But every man is tempted, when he is drawn away by his owne concupiscence, and is entised.*

Secondly, the world, which bringeth men to disobedience, through pleasure, profite honour, and euill examples. Ephe. 2. 3. *Among whom we also had our conuersation in time past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others.* 1. Ioh. 2. 16. *For all that is in the world, as the lusts of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*

Resistance, is made by the desire of the spirit, which worketh good motions and affections in the faithfull, and driueth forth the euill. Gal. 5. 22. *But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, 23. Meeknesse, temperance: against such there is no law.* 24. *For they that are Christs, haue crucified the flesh, with the affections and the lusts thereof.* 26. *Let vs not be desirous of vaine glory, prauing one another, envying one another.*

The preseruatives are these, whereby Men are strengthened in resisting.

I. To account no sinne, light or small. Gal. 5. 9. *A little leaven doth leaven the whole lump.* Rom. 6. 23. *For the wages of sinne is death, but the gift of God is eternal life, through Iesus Christ our Lord.*

II. To auoid all occasions of sinne. To these rather agreeth the prouerb vsed of the plague: *longe, sardi, citi:* that is, *aloofe, slowly, quickly.* 1. Thess. 5. 22. *Abstaine from all appearance of euill.* Iude. vers. 23. *And others sawe with fear, pulling them out of the fire, and bare enen the garments spotted by the flesh.*

III. To accustome thy selfe to subdue the lesser sinnes, that at the last, thou maist also ouercome the greater. Rom. 13. 4.

IV. To apply thy selfe to thy appointed calling, and alway to be busily occupied about something in the same.

V. To oppose the Law, the iudgements of God, the last iudgement, the glorious presence of God, and such like, against the rebellion and loosenesse of the flesh. Pro. 28. 14. *Blessed is the man that feareth alway: but he that hardeneth his heart, shall fall into euil.* Gen. 39. 9. *There is no man greater in this house then I: neither hath he kept any thing from me, but euery thing, because thou art his wife: How then can I do this great wickednes, and so sin against God.*

Heere certaing remedies take place.

Against vniust anger, or priuate desire of reuenge. Heere meditate, I. Injuries, they happen vnto vs by the Lords appointment, for our good. 2. Sam. 16. 10.

II. God of his great goodnes forgiveth vs far more sinnes, then it is possible for

vs to forgiue men. III. It is the dutie of Christian loue to forgiue others. IV. We must not desire to destroy them, whome Christ hath redeemed by his precious blood. V. We our selues are in danger of the wrath of God, if wee suffer our wrath to burne against our brother. *Forgiue (saith hee) and it shall be forgiven.* VI. Wee know not the circumstances of the facts, what the mind was, and purpose of them against whome we swell.

Bridles, or externall remedies, are these: I. In this we shall imitate the clemencie of the Lord, who for a very great season doth often tolerate the wicked. *Learn of me, for I am humble and meeke.* II. There must be a pausing and time of delay, betwixt our anger and the execution of the same. *Anthony* counsaileth *Augustus* that he, being angry, should repeat all the letters of the Alphabet, or ABC, before he, against another, did either speake or doe anything. III. To depart out of those places where those are, with whome we are angry. IV. To auoid contention, both in word and in deed. *Do nothing through contention.*

Remedies against those bad desires of riches, and honour. I. God doeth even in famine quicken and reuiue them, which feare him. Psal. 33. 18, 19. *The eye of the Lord is vpon them that feare him, to deliuer their soules from death, and to preserue them from famine.* II. Godlines is great gaine, if the mind of man can be therewith content. 1. Tim. 6. 6. III. We do wait & looke for the resurrection of the body, and eternall life: therefore we should not take such carking care for this present mortall life. IV. We are seruants in our fathers house, therefore looke what is conuenient for vs, that will hee louingly bestow vpon vs. V. The palpable blindnes of an ambitious mind, desireth to be set aloft, that hee may haue the greater downe-fall: and he feareth to be humbled; least he should not be exalted. VI. Adam when he would needes be checke mate with God, did bring both himselfe and his posteritie headlong to destruction. VII. Hee is a very ambitious rob-God, which desireth to take that commendation to himselfe, which is appropriate onely to the Lord.

Preseruatiues against the desires of the flesh. I. He that will be Christs disciple, must every day take vp his crosse. Luk. 9. 23. II. They which are according to the spirit, sauiour of such things as are according to the spirit. Rom. 8. 5. III. We ought to behaue our selues as citizens of the kingdome of heauen. Phil. 3. 20. IV. We are the temple of God. 1. Cor. 3. 6. Our members, they are the members of Christ. 1. Cor. 6. 15. And we haue dwelling within vs the spirit of Christ, which we should not grieue. Eph. 4. 30. Concerning this, looke more in the explication of the seuenth Commandement.

In this tentation the fall is, when a man being preuented, falleth into some offence. Gal. 6. 1.

Here Satan doth wonderfully aggrauate the offence committed, and doth accuse and terrifie the offender with the iudgements of God. Mat. 27. 3. *Then when Iudas which betrayed him, saw that hee was condemned, he repented himselfe, and brought againe the thirty pieces of silver, to the chiefe priests & elders,*

4. Saying, *I haue sinned, by trayning the innocent blood: but they said, What is that to vs? see thou to it.* 5. *And when he had cast downe the silver pices in the Temple, he departed, and went and hanged himselfe.*

The remedie is, a renewed repentance, the beginning whereof is sorrow in regard of God, for the same sinne: the fruits hereof are especially seuen. 2. Cor. 7. 9. *Now I reioyce not that ye were sorry, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs.* 10. *For godly sorrow causeth repentance vnto saluation, not to be repented of: but worldly sorrow causeth death.* 11. *For behold, this thing that ye haue beene godly sorrowe, what great care hath it wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what zeale: yea, what punishment: in all things ye haue shewed your selues, that ye are pure in this matter.*

I. A desire of doing well.

II. An Apologie, that is, a confession of the sinne before God, with a requiring of pardon for the offence. Psal. 32. 5. *Then I acknowledged my sinne vnto thee, neither hidde I mine iniquitie: for I thou, O Lord, I will confesse against my selfe my wickednes vnto the Lord, & thou forganest the punishment of my sinne.* 2. Sam. 12. 13. *Then Dauid said vnto Nathan, I haue sinned against the Lord: & Nathan said vnto Dauid, The Lord also hath put away thy sin, thou shalt not die.*

III. Indignation against a mans selfe, for his offence.

IV. A feare, not so much for the punishment, as for offending the Lord. Psal. 130. 3. *If thou straightly markest iniquities, O Lord, who shall stand?*

V. A desire to be fully renewed, and to be deliuered from sinne.

VI. A feruent zeale to loue God, and to embrace and keep all his commandments.

VII. Reuenge, whereby the flesh may be tamed and subdued, least at any time afterward, such offences be committed.

CHAP. 44.

Of the patient bearing of the Crosse.

THe patient bearing of the crosse, teacheth how Christians should vndergoe the burden.

The Crosse, is a certaine measure of afflictions, appointed by God, to euery one of the faithfull. Mat. 16. 24. *If any man will follow me, let him forsake himselfe, take vp his crosse, and follow me.* Col. 1. 24. *Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodie sake, which is the Church.*

We ought to take vp this crosse willingly, euen with both hands, when it shal please God to lay it vpon vs.

And after we haue taken it vp, we must beare it with patience and persequerance. Col. 1. 11. *Strengthened with all might, through his glorious power, vnto all patience & long suffering with ioyfulness.* Luk. 21. 19. *Possesse your soules with patience.*

The

The preseruatiues of patience, are: 1. Strength by the holy Ghost. Phil. 4. 13. *I am able to doe all things through the helpe of Christ, which strengtheneth me.* Philip. 1. 20. *It is giuen to you for Christ, that not only ye should beleue in him, but also suffer for his sake.* 11. An holy Meditation, which is manifold.

I. That the afflictions of the faithfull, come not by chance, but by the counsell and prouidence of God, which disposeth all things in a most excellent sort. Gen. 45. 4. 5. *It was God that sent Ioseph into Egypt.* 2. Sam. 16. 10. *The Lord biddeth Shemei curse Dauid.* Psal. 119. 71. *It was good for me, that I was afflicted, that I might learne thy statutes.* Hence it is euident, that afflictions to the godly are ineuitable. Act. 14. 21. *By many afflictions you must enter into the kingdom of God.* Mat. 7. 14. *The gate is straight, & the way narrow that leadeth vnto life, and few there be that find it.* Ioh. 16. 20. *In the world ye shall haue troubles.*

II. That albeit afflictions are grieuous, yet are they good and profitable. For they are helpes, whereby men being humbled for their sinnes before God, obtaine peace, and holines of life. 2. Cor. 1. 9. *We retained sentence of death in our selues, because we should not trust in our selues, but in God, which raiseth the dead.* Esai 26. 16. *Lord, in trouble haue they visited thee, they poured out a prayer, when thy chaulening was vpon them.* Hof. 5. 15. *I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.* Psal. 78. 34. *When he smote them, they sought him, and they returned, and they sought God earnestly.* Ier. 31. 18. *I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an untamed calfe: conuert thou me, and I shall be converted.* Heb. 12. 11. *No chastisement for the present seemeth ioyous, but grienous: but afterward, it bringeth the quiet fruit of righteousness vnto them, which are thereby exercised.* Psal. 30. 5. *Weeping may auide at euening, but ioy cometh in the morning.* Ioh. 15. 2. *Every braunch that beareth fruit he purgeth it, that it may bring forth more fruit.* 1. Pet. 1. 6. *Wherein ye reioyce, though now for a season (if need require) ye are in heavines, through many tentations.* 2. Cor. 1. 4. *The God of all comfort, which comforteth vs in all our tribulations, that we may be able to comfort them which are in any affliction, by the comfort wherewith we our selues are comforted of God.* Rom. 5. 3. *Wee glory in afflictions, knowing that affliction bringeth patience.* Heb. 2. 10. *He did consecrate the Prince of their saluation through affliction.* Wee permit Chirurgians that they should both bind vs lying diseased in our beds, and seare vs with hote irons. yea lanch and searh our members with rasors: and lastly, we send them away vsually with friendly and kinde speeches, and often with a golden fee for their thus handling vs. Shall wee then suffer so many things of a Chirurgian to cure a bodily disease, and will wee not giue God leaue to cure by afflictions the most festered diseases of our sicke soules?

By this also may we gather, that the afflictions of the godly are signes of their adoption. Hebr. 12. 6. *Whome the Lord loveth, hee chasteneth, and hee scourgeth every sonne that he receiveth.* 7. *If ye endure chastisement, God offereth himselfe vnto you, as vnto sonnes.*

And that they are to die, the Kings high way to heaven. *Iam. 1. 12. Blessed is the man that endureth temptation: for when hee is tried, hee shall receive the crowne of life, which the Lord hath promised to them that love him. 2. Cor. 4. 17. For our light affliction which is but for a moment, causeth unto us a farre more excellent and an eternall weight of glory.*

III. That God hath promised saucour, mitigation of punishment, his presence, and deliuerance. *Philip. 1. 29. 1. Cor. 10. 13. God is faithful, who will not suffer you to be tempted above measure, but with temptation will give deliuerance. 2. Sam. 7. 14. Psal. 50. 15. Call vpon me in time of trouble, and I will deliuer thee, and thou shalt glorifie me. Psal. 121. 4. He that keepeth Israel will neither slumber nor sleepe. Esai. 43. 2. When thou passest through the waters, I will be with thee, and through the floods that they doe not overflow thee: when thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee: 3 For I am the Lord thy God, the holy one of Israel thy Saviour.*

IV. That in all troubles of the faithfull, Christ is a companion. *1. Pet. 4. 13. Reioyce, that ye are partakers of the afflictions of Christ. 2. Corinth. 4. 10. Enuy where we beare about in our body the dying of Christ, that the life of Iesus might also be made manifest in our bodies. Col. 1. 28.*

V. That the Angels are readie to defend such as feare God *Psal. 34. 8. 2. King. 6. 16. Feare not, there are more with vs than against vs.*

CHAP. 45.

Of the calling vpon God.



Thus much concerning the deniall of our selues, now followeth the profession of Christ. In which we consider either Christ himselfe, or his members: namely, the faithfull. *Matt. 25. 40. Verely, I say vnto you, in as much as ye did it to one of the least of my brethren, ye did it vnto me.*

That profession which directly concerneth Christ, is either continuall, or onely in the time of danger.

Continuall, is the calling vpon the Name of God, and ought euer to be perfourmed of vs, in the Name of Christ Iesus our Mediatour. *1. Cor. 1. 2. To the Church of God which is at Corinthus, to them that are sanctified in Christ Iesus, in euery place, both their Lord and ours. Act. 9. 14. He hath authoritie from the high priest, to bind all that call vpon thy name. Col. 3. 17. Whatsoeuer ye shall doe in word or in deed, doe it in the Name of the Lord Iesus, giuing thanks to God, and the Father by him.*

The calling vpon Gods name, is by praier or thankesgiuing, *Phil. 4. 6. In all things let your requests be shewed vnto God, in praier and supplication, with giuing of thanks.*

Praier hath two parts: Petition, and Assent. *Mark. 11. 24. I say vnto you, whatsoeuer ye desire when ye pray, beleene that ye shall haue it, and it shall bee done vnto you.*

Petition

Petition, is the first part of prayer, whereby wee, according to the rule of Gods word, aske his helpe, for the obtaining of such necessities as we want. 1. Ioh. 5. 14. *This is the assurance that wee haue in him, that if we aske any thing according to his will, he heareth vs.*

In euery petition, we must expresse two things: I. A sense of our wants. II. A desire of the grace of God to supply those wants. 1. Sam. 1. 10. *Shee was troubled in her mind, and prayed vnto the Lord, and wept sore.* Dan. 9. 4. *And I praied to the Lord my God, and made my confession, saying, 3. We haue sinned and haue committed iniquitie, &c. 16. O Lord, according to thy righteousness, I beseech thee, let thine anger and thy wrath be turned from thy citie Ierusalem, &c. to the 20 verse, Psalm. 130. 1. Out of the deepe I called to thee, O Lord. 1. Sam. 1. 15. Then Hannah answered and said, Nay my lord, but I am a woman troubled in spirit: I haue drunken neither wine, nor strong drinke, but haue poured out my soule before the Lord, &c. to the 16. verse, Psal. 143. 6. I stretch forth mine hands vnto thee, my soule desireth after thee, as the thirstie land.*

Assent, is the second part of prayer, whereby we beleue, and profite it before God, that he, in his due time, will grant vnto vs those our requests, which before we haue made vnto his maiestie. 1. Ioh. 5. 14, 15. *This is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs. And if wee know that he heareth vs, whatsoeuer we aske, we know that wee haue the petitions that wee haue desired of him.* Matt. 6. 13. *Lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, thine is the power, and thine is the glorie, for euer and euer, Amen.*

As for the faithfull, howsoeuer they in their prayers, bewray many infirmities: yet no doubt they haue a notable sense of Gods fauour, especially, when they pray zealously, and often vnto the Lord. Iam. 5. 16. *Pray one for another, that yee may be healed: for the prayer of a righteous man availeth much, if it be fervent.* Luk. 1. 13. *The Angel said vnto him, Feare not, Zacharias: for thy prayer is heard.* Ionah 4. 1. *It displeased Ionah exceedingly, and hee was angrie. 2. And Ionah praied vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I prevented it to flee vnto Tarshish: for I know that thou art a gracious God, and mercifull, slow to anger, and of great kindness, and repentest thee of the euill.* Rom. 8. 26. Gen. 9. 18. *Lot said vnto them, Doe not so, I pray you, my lords, &c. Psal. 61. O Lord, rebuke me not in thine anger, neither chastise me in thy wrath, &c. verse 2, 3, 4, 5. Psal. 8. 9. Psal. 20. 5. Psal. 35. 9. 18. 28. Psal. 16. 7.*

Thanksgiving, is a calling vpon Gods name, whereby wee, with ioy and gladnes of heart, doe praise God for his benefites either received, or promised, Psal. 45. 1. *Mine heart will utter forth a good matter, I will intreat in my words of the King: my tongue is as the pen of a swift writer.* Eph. 5. 20. *Giving thanks alwaies for all things vnto God, euen the father, in the Name of our Lord Iesus Christ.* Psal. 68. 9. *How excellent is thy mercy, O God? therefore the children of men trust vnder the shadow of thy wings. They shall be satisfied with the*

fatnesse of thine house, and thou shalt give them drinks out of the river of thy pleasures. Coloss. 3. 16.

CHAP. 46.

Of Christian Apologie, and Martyrdome.



He professio of Christ in dangers, is either in word, or deed. Profession in word, is called Christian Apologie, or the confession of Christ. Rom. 10. 10. *With the heart, man believeth unto righteousness: and with the mouth, man confesseth to salvation.* Psal. 22. 23. *I will declare thy name unto my brethren: in the middes of the congregation will I praise thee.*

Christian Apologie, is the profession of Christ in word, when as we are ready with feare and meekenes, to confesse the truth of Christian religion, so often as need requireth, and the glory of God is endangered, even before unbelievers, especially, if they be not past all hope of repentance. 1. Pet. 3. 15. *Sanctifie the Lord God in your hearts: and be ready alwayes to give an answer to every man that asketh you a reason of the hope that is in you: 16. And that with meekenesse and reverence, having a good conscience, that when they speak evil of you as of will doers, they may be ashamed, which blame your good conversation in Christ.* Act. 7. the whole chap. Steven there maketh an Apologie for himselfe, Mat. 7. 6. *Give not that which is holy to dogs, nor cast your pearls before swine, least they tread them under their feet, and turning againe, will rent you.*

Profession, which is in deed, is called Martyrdome. Martyrdome is a part of Christian profession, when as a Christian man doth, for the doctrine of faith, for iustice, and for the salvation of his brethren, vndergoe the punishment of death imposed vpon him by the adversaries of Christ Iesus. Mark 6. 18, 27, 28. *Iohn told Herod, It is not lawfull for thee to have thy brothers wife. And immediately the King sent the hangman, and gave him charge that his head should be brought: so he went and beheaded him in the prison.* 2. Corin. 12. 15. *I will most gladly bestow, and be bestowed for your soules, though the more I love you, the lesse am I loved.* 2. 2. Corin. 12. 15.

Notwithstanding, it is lawfull for Christians to flie in persecution, if they find themselves not sufficiently resolved and strengthened by Gods spirit to stand. Mat. 10. 23. *When they persecute you in one citie, flie into another. Verily I say unto you, yee shall not have finished all the cities of Israel, till the Sonne of man come,* Ioh. 10. 39. *Againe they studied to apprehend him, but he escaped out of their hands.* Act. 9. 30. *When his brethren knew it, they brought him to Cesarea, and sent him forth by sea.* 1. King. 18. 29. *Was it not told my lord what I did, when I sabal slue the Prophets of the Lord, how I hid an hundred men of the Lords Prophets, by fiftie in a cave, and fedde them with bread and water?* Act. 20. 22. *Now behold, I goe bound in the spirit unto Ierusalem, and know not what things shall come unto me there.*

CHAP. 47.

Of Edification, and Almes among the faithfull.



That profession of Christ, which concerneth his members, namely, the Saints and faithfull ones, is either Edification, or Almes. Edification, is every particular duty towards our brethren, whereby they are furthered either to grow vp in Christ, or else are more surely vnited to him. Rom. 14. 19. *Let vs follow those things which concerne peace, & wherewith one may edifie another.*

To Edification, these things which follow appertaine.

I. To giue good example. Matth. 5. 16. *Let your light so shine before men, that they may see your good workes and glorifie your Father which is in heauen.* 1. Pet. 2. 12. *Have your conuersation honest among the Gentils, that they which speake euill of you as of euill doers, may by your good workes which they shall see, glorifie God in the day of his visitation.*

II. To exhort one another daily, while it is called a day, lest any of you be hardened through the deceiuitie of sinne. Rom. 1. 12. *That I might be comforted together with you through our mutual faith, both yours and mine.*

III. To comfort. 1. Thess. 5. 14. *Comfort the feeble minded, comfort the weakes, be patient towards all men. Iam. 5. 16. Confesse your sinnes one to another, and pray one for another that ye may be healed. 20. For the prayer of a sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes. 1. Thess. 4. 18. Comfort your solace one another, with these words.*

IV. To admonish. Rom. 15. 14. *I my self am persuaded of you, brethren, that ye are full of goodness, and filled with all knowledge, and are able to admonish one another. 1. Thess. 5. 14. Warn one another, as ye see them, that they may shun.*

They shall obserue an holy manner of admonition, who in the spirit of meeknes, and as it were, guiltie of the like infirmities themselves, do admonish forthwith all their brethren of such faults, as they honestly know by them, & that out of Gods word. Gal. 6. 1. *Brethren, if any man by occasion be fallen into any fault, you, which are spirituall, restore such an one in the spirit of meeknes, considering thy selfe, lest thou also be tempted. Mat. 18. 17. If thy brother trespass against thee, and thou shalt not hear him, take him with thee, and two or three more, that thy words may stand. If they refuse to hear them, tell him his fault before the church, and if he refuse to hear the church, let him be to thee as a heathen and a publican. Mat. 18. 17. If thy brother trespass against thee, thou shalt plainly rebuke him, and if he repent, thou shalt forgive him. Mat. 18. 15. If thy brother trespass against thee, thou shalt plainly rebuke him, and if he repent, thou shalt forgive him. Mat. 18. 15. If thy brother trespass against thee, thou shalt plainly rebuke him, and if he repent, thou shalt forgive him.*

Reliefe peculiar to the godly among themselves, is a duty, whereby the rich

doe out of their plenty supply the wants of the poore, both according to their abilitie, and sometimes beyond their abilitie. 2. Cor. 8. 3. *To their power (I beare record) yea, beyond their power they were willing.* Act. 2. 44, 45. *All that belonned were in one place, and had all things common: and they sold their possessions and goods, and parted them to all men, as every one had need.*

CHAP. 48.

Of the fourth degree, of the declaration of Gods loue: and of the estate of the elect, after this life.



He fourth degree of the declaration of Gods loue, is Glorification. Rom. 8. 30. *Glorification, is the perfect transforming of the Saints into the image of the Sonne of God.* Philip. 3. 21. *We shall change our vile bodies, that we may be fashioned like unto his glorious bodie, according to the working whereby he is able even to subdue all things unto himselfe.* 1. Cor. 15. 44. *It is soules a naturall bodie, & is raised a spirituall bodie: there is a new naturall bodie, and there is a spirituall bodie.* 49. And it is also written, *The first man Adam was made a living soule: the last Adam was made a quickening spirit.* 49. *And as we haue borne the image of the earthly, so shall we beare the image of the heavenly.* Psal. 17. 15. *I will behold thy face in righteousness, and when I awake, I shall be satisfied with thine image.* Rom. 8. 17.

The beginning of glorification, is in death, but it is not accomplished and made perfect before the last day of judgement.

The death of the Elect, is but a sleepe in Christ, whereby the body & soule is seuered. The body, that after corruption it may rise to greater glory. The soule, that it being fully sanctified, may immediately, after departure from the body, be transported into the kingdome of heauen. 1. Corin. 15. 28. *If Christ be now raised, they which are asleepe in Christ, are prised.* Act. 7. 60. *When he had thus spoken, he slept.* 1. Cor. 15. 36. *O soules, that which thou seest is not quickened, except it die.* Reuel. 21. 27. *There shall enter into it none vncleane thing, neither who soeuer worketh abomination or lies: but they which are written in the Lambes booke of life.* Rom. 7. 25. *I myselfe in my mind serue the law of God, but in my flesh the law of sinne.* Luk. 23. 42. *Hee said to Iesus, Lord, remember me, when thou shalt come into thy kingdome.* 43. *Then Iesus said to him, This day shalt thou be with me in Paradise.* Reuel. 14. 13. *Then I heard a voice from heauen, saying vnto me, Write, Blessed are the dead, which hereafter die in the Lord. Euen so saith the Spirit: for they rest from their labours, and their workes follow them.*

Against

Against the feare of death, note these preservations :

I. Death, it freeth the godly from the tyrannie of Satan, sinne, the world, the flesh, and eternall damnation, yea, from infinite both perils and losses, and doeth place vs both safe and happy, vnder the shadow, as it were, of Christs wings.

II. Christ by his death, hath sanctified vnto vs both death and the graue.

III. Christ is both in life and death, gaine to the godly. Phil. 1. 12.

IV. Those consolations which the spirit of Christ doeth suggest to the soules of the faithfull, doe by many degrees surmount the dolours of death.

V. The desire of that most bright and glorious beholding of God, and the presence of those Saints which are departed before vs.

VI. In stead of our bodies we shall be clothed with glory. 2. Cor. 5. 1.

VII. The stings of death, namely sinne, is then so taken away, as that that serpent can no more hurt vs. 1. Corinth. 15. 55. *O death, where is thy sting? O graue, where is thy victory?* Heb. 2. 15. *That he might deliver all them, which for feare of death, were all their life time subiect to bondage.*

VIII. Wee should not so much thinke of our death, as to take an exact account of our life. For that man can not die ill, who hath liued well: and he seldome dieth well, that hath liued badly.

IX. The Angels, they stand at our elbowes, that so soone as a Saint departeth, they may with all speed, immediatly transport his soule into heauen.

Soules being once in heauen, remaine there till the last day of iudgement, where they partly magnifie the Name of God, and partly doe wait, and pray for the consummation of the kingdome of glory, and full felicitie in body and soule. Reuel. 5. 8. *And when he had taken the booke, the foure beasts, and the foure and twentie Elders fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the prayers of the Saints.* 9. *And they sang a new song, saying, Thou art worthy to take the booke, and to open the scales thereof: because thou wast killed, and hast redeemed vs to God by thy blood, out of euery kindred, and tongue, and people, and nation.* Reuel. 14. 2. *I heard the voice of harpers harping with their harpes.* 3. *And they sung, as it were, a new song before the throne: & they cried with a loud voice, saying, How long, Lord, boty and true? dost not thou indge and avenge our blood on them that dwell on the earth?*

CHAP. 49.

Of the estate of the Elect, at the last day of iudgement.

THe last day of iudgement shall be on this manner.

I. Immediately before the coming of Christ, ^a the powers of heauen shall be shaken: the Sunne and Moone shall be darkened, and the starres shall seeme to fall from heauen: ^b at which sight the Elect then liuing shall reioyce, but the reprobate shall shake euery ioynt of them. ^c Mat. 24. 29.

Immediately

Immediately after the tribulation of those daies, shall the Sonne be darkened, and the Moone shall not give her light, the starres shall fall from heauen, and the powers of heauen shall be shaken: 30. And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kindreds of the earth mourne, and they shall see the Sonne of man come in the clouds of heauen, with power and great glorie. ^a Luk. 21. 26. Mens hearts shall faile them for feare, and for looking after those things, which shall come on the world. 28. And when these things begin to come to passe, then looke vp, and lift up your heads, for your redemption draweth neare. 2. Tim. 4. 8. Henceforth is laid up for me the crown of righteousnes, which the Lord, the righteous iudge shall giue me at that day: and not to me onely, but vnto them also that loue his appearing.

II. Then the heauens, being all set on fire, shall with a noyse, liketo that of chariot wheelles, suddenly passe away, and the elements, with the earth, and all therein, shall be dissolued with fire. 2. Pet. 3. 12. Looking for, and hastning vnto the coming of the day of God, by which the heauens being set on fire shall be dissolued, and the elements shall melt with heate. 13. But wee looke for new heauens, & a new earth, according to his promise, wherein dwelleth all righteousnes.

At the same time, when as all these things shall come to passe, ^a the sound of the last trumpet shall be heard, sounded by the Archangell. ^b And Christ shall come suddenly in the clouds, with power, and glory, and a great traine of Angels. ^a Matth. 24. 31. And he shall send his Angels with a great sound of a trumpet. 1. Thess. 4. 16. The Lord himselfe shall descend from heauen with a shout, euen with the voice of the Archangell, and with the trumpet of God: and the dead in Christ shall rise first. ^b Mat. 24. 30. 1. Thess. 4. 17. Then shall wee which liue and remaine, be caught up with them also in the clouds, to meete the Lord in the aire, and so shall we euer be with the Lord.

III. Now at the sound of the trumpet, the Elect, which were dead, shall arise with their bodies: and those very bodies which were turned to dust, and one part rent from another, shall by the omnipotent power of God, be restored, and the soules of them shall descend from heauen, and be brought againe into those bodies. As for ^a them which then shall be aliue, they shall be changed in the twinkling of an eye, and this mutation shall be in stead of death. And at that time, the bodies shall receiue their full redemption: ^b and all the bodies of the Elect shall be made like the glorious body of Christ Iesus, and therefore shall be spirituall, immortall, glorious, and free from all infirmie. ^a 1. Cor. 15. 52. We shall not all sleepe, but wee shall be changed in a moment, in the twinkling of an eye, at the last trumpet. ^b 43. It is sowne in dishonour, it is raised in honour: it is sowne in weakenes, it is raised in power. ^a 44. It is sowne a naturall body, it is raised a spirituall body, &c.

IV. Last of all, when they are all conuented before the tribunall seate of Christ, he will forthwith place the Elect, seuered from the reprobate, and taken vp into the aire, at his right hand, and to them beeing written in the booke of life, will he pronounce this sentence: Come ye blessed of my father, possesse the king-

kingdoms prepared for you from the foundations of the world. Mat. 25. 33. Hee shall set the sheepe on his right hand, and the goats on the left. 1. Theſſ. 4. 17. Reuel. 20. 12. *Whoſoever was not found written in the booke of life, was caſt into the lake of fire.*

CHAP. 50.

Of the eſtate of the Elect after iudgement.



He laſt iudgement being once finiſhed, the Elect ſhall enjoy immediately bleſſednes in the kingdome of heauen.

Bleſſednes is that, whereby God himſelfe is all in all his Elect. 1. Cor. 15. 28. *When all things ſhall be ſubdued to him, then ſhall the Sonne alſo himſelfe be ſubiect vnto him, that did ſubdue all things vnder him, that God may be all in all.* And it is thereward of good workes, not becauſe workes can merite, but by reaſon of Gods fauour, who thus accepteth workes, and that in reſpect of the merite of Chriſts righteousnes imputed to the Elect. Rom. 6. 23. *The wages of ſinne is death, but eternall life is the gift of God, thorough Ieſus Chriſt our Lord.* 2. Tim. 4. 8. Reu. 2. 2. 12. *Behold, I come ſhortly, and my reward is with me, to giue euery man according as his worke ſhall be.*

Bleſſednes hath two parts: Eternall life, and perfect glory.

Eternall life is that fellowſhip with God, whereby God himſelfe is, thorough the Lambe Chriſt, life vnto the Elect. For in the kingdome of heauen, the Elect ſhall not need meate, drinke, ſleepe, aire, heate, cold, phiſicke, apparell, or the light of the Sunne and moone: but in place of all theſe, ſhall they haue in them Gods ſpirit, by which immediately they ſhall be quickened for euer.

1. Ioh. 14. 23. *If any man loue me, he will keepe my word, and my Father will loue him, & we will come vnto him, & dwell with him.* 1. Ioh. 4. 15. *Whoſoever confeſſeth that Ieſus Chriſt is the Sonne of God, God dwelleth in him, and he in God.* Reuel. 21. 3. *And I heard a voice, ſaying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they ſhall be his people, and God himſelfe ſhall be their God with them.* 23. *And that citie hath no need of ſunne or moone to ſhine in it: for the glory of God did light it, and the Lambe is the light of it.* Reuel. 22. 2. *In the middeſ of the ſtreet of it, and of either ſide of the river, was the tree of life, which bare twelue manner of fruits, and gaue fruit euery moneth: and the leaues of the tree ſerued to heale the nations with.* 5. *And there ſhall be no night there, and they need no candle, nor light of the ſunne: for the Lord gineſt them light, and they ſhall reigne for euermore.* 1. Cor. 15. 45. Rom. 8. 11. *If the ſpirit of him that raiſed up Ieſus from the dead, dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.*

Perfect glorie, is that wonderfull excellencie of the Elect, whereby they ſhall be in a farre better eſtate than any heart can wiſh. This glorie conſiſteth in

three points. I. In that they shall still behold the face of God, which is his glory and maiestie. Revel. 22.4. *And they shall see his face, and his name shall be in their foreheads.* Psal. 17.15. *I will behold thy face in righteousness, and when I awake, I shall be satisfied with thine anger.* II. In that they shall be most like to Christ, namely, iust, holy, incorruptible, glorious, honourable, excellent, beautifull, strong, mightie, and nimble. 1. Ioh. 3. 2. *Dearely beloved, now are we the sonnes of God, but yet it doth not appeare what we shall be: & we know that when he shall appeare, wee shall be like him: for we shall see him as hee is.* Philip. 3.21. *Who shall change our vile bodie, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himselfe.* III. They shall inherite the kingdome of heauen, yea, the new heauens and new earth shall be their inheritance. 1. Pet. 1.4. *God hath begotten you to an inheritance immortall and undefiled, and that fadeth not away, reserved in heauen for you.* Matth. 25.34. *Then shall the king say to them on his right hand, Come yee blessed of my Father, possesse a kingdome prepared for you before the foundations of the world were laid.* Reu. 5.10. *Thou hast made us unto our God kings and priests, and we shall reigne on the earth.* Revel. 21.7. *Hee that overcometh, shall inherite all things, and I will be his God and he shall be my sonne.*

The fruit that commeth from both these parts of blessednes, is of two sorts: Eternall ioy, and the perfect seruice of God. Psal. 16.11. *Thou wilt shewe me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.* Psal. 36.8. *They shall be satisfied with the fatnes of thine house, and thou shalt give them drinke out of the river of thy pleasures.* 9. *For with thee is the well of life, and in thy light shall wee see light.*

The parts of Gods seruice, are Praise, and Thankesgiuing. Revel. 21.3. *And I heard a great voice out of heauen, saying behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.* Chapt. 5.12. *Saying with a loud voice, Worthy is the Lambe that was killed, to receiue power, and riches, and wisdom, & strength, and honour, and glorie, and praise, &c.* 13. Chapter 11.17. *The foure and twentie Elders which sat before God on their seats, fell upon their faces and worshipped God, saying, We giue thee thanks, Lord God Almighty, Which art, and Which wast, and Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.*

The manner of perfourming this seruice, is to worship God by God himselfe immediatly. In heauen there shall neither be Temple, ceremonie, nor Sacrament, but all these wantes shall God himselfe supply together with the Lambe, that is, Christ. Revel. 21.22. *I saw no Temple therein, for the Lord God Almighty, and the Lambe are the Temple of it.*

This seruice shall be daily, and without intermission. Revel. 7.15. *They are in the presence of the throne of God, and serue him day and night in his Temple.*

A Corollary,

A Corollarie, or the last conclusion.



THus God, in sauing the Elect, doeth clearly set forth his iustice and mercie. His iustice, in that hee punished the sinnes of the Elect, in his Sonnes owne person. His mercie, in that he pardoned their sinne, for the merites of his Sonne. Eph. 1. 18. *That the eyes of your vnderstanding may be lightned, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in his Saints,* 19. *And what is the exceeding greatnes of his power towards vs, which beleeue, according to the working of his mightie power,* 20. *Which he wrought in Christ.* Chapter 3. 18. *That ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:* 19. *And to know the love of Christ.*

All these things the Lord himselfe hath thus decreed, and in his good time will accomplish them, to the glorious praise of his Name. Prover. 16. 4. *The Lord hath made all things for his owne sake: yea euen the wicked for the day of euill.*

CHAP. 51.

Concerning the order of the causes of saluation according to the doctrine of the Church of Rome.



THere are two things requisite to obtaine saluation: Predestination, and the Execution thereof.

Predestination, is a foreordaining of the reasonable creature to grace in this life, and glory in the life to come. Sebast. Cattaneus. Enchirid. tract. 1. chap. last.

This in regard of the first effects thereof, which are, vocation, election, and ordination to eternall life, hath the cause of it in God, namely his will: but in regard of the last effect, which is, the execution of such an ordinance, and the obtaining of eternall life, it hath the cause of it from man, because according to the common opinion, Gods predestination is by reason of works foreseene in men, that is, God doth therefore predestinate or reiect some man, because he foreseeth that he will well or badly vse his grace. But for the more euident declaration of this, these seuen conclusions must be set downe,

I. The Predestination, and Reprobation of God, do not constraîne or inforce any necessitie vpon the will of man.

II. God hath predestinated all men, that is, he hath appointed and disposed all men, so as they might obtaine eternall saluation.

III. Man

III. Man is neither by necessitie nor chance saued or condemned, but voluntarily.

IV. God hath predestinated some, other hath he reiected.

V. Those whome God hath predestinated by his absolute predestination, which can not be lost, they shall infallibly die in grace : but they which are predestinate, by that predestination which being according to present iustice, may be lost by some mortall sinne which followeth, are not infallibly saued, but oftentimes such are condemned, and lose their crowne and glorie. Hence ariseth that position of theirs, that he which is iustified may be a reprobate, and perish eternally. Torrensis Aug. Confess. 2. booke. 4. chap. 20. Sect. Therefore predestination is not certaine, seeing it may be lost.

VI. God alone doth know the certaine and set number of them which are predestinate.

VII. There is one set number of them which are predestinate, or reproved, and that can neither be encreased nor diminished.

The execution of predestination, is either in infants, or those of yeers of discretion.

Concerning infants, the merite of Christ is applied vnto them, by baptisme rightly administred: so that whatsoeuer in originall corruption may truly and properly be accounted for sinne, it is not only, as I may say, not pared away, or not imputed, but vtterly taken away. For there is nothing that God can hate in such as are renewed. Concil. Trid. 5. sect. 5. Can.

Neuerthelesse they are vrged to confesse, that there remaineth yet in such as are baptized concupiscence, or the reliques of sinne. The which seeing it is left in men for them to wrafile withall, it hath not power to hurt such as yeeld not vnto it.

The execution of predestination in such as are of riper yeeres, hath sixe degrees.

The first is vocation, whereby men, not for their owne merits, but by Gods preuenting grace through Christ, are called to turne vnto God.

The second is, a preparation to righteousness, whereby men, through the inherent power of free-will, doe apply themselues to iustification, after that the same power is stirred vp by the holy Ghost. For free-will is onely somewhat diminished, and not extinguished: and therefore so soone as the holy Ghost toucheth and enlighthneth the heart, it worketh together with the same spirit, freely assenting vnto the same. This preparation hath seven degrees. Biel. 4. booke. 14. dist. 2. quest.

The first is faith, which is a knowledge and an assent, whereby men agree that those things are true which are deliuered concerning God, and his will, reuealed in the word of God.

This is the foundation of iustification, and prepareth the heart: because it stirreth vp free-will that it may affect the heart with those motions by which it is prepared to iustification.

I. The act of faith is, to apprehend the ouglines of sin, & the wages therof.

II. After this, followeth a feare of Gods anger, and of hell fire.

III. Then begin men to dislike, and in some sort to detest sinne.

From these ariseth a certaine disposition, which hath annexed vnto it, the *merite of congruitie*, yet not immediate nor sufficient, but imperfect.

IV. At the length, faith returneth to the contemplation of Gods mercies, and beleueth that God is readie to forgiue sinnes by the infusion of charitie into those, which are before sufficiently prepared and disposed.

V. Out of this contemplation proceedeth the act of hope, whereby faith beginneth to desire and to wait on God, as the chiefest good.

VI. Out of this act of hope ariseth loue, whereby God is loued aboue all things in the world.

VII. After this loue followeth a new dislike, and detestation of sinne, not so much in regard of feare of the punishment in hell fire, as in regard of the offence to God who is simply loued more than all other things.

VIII. After all these, followeth a purpose of amendment of life : and here comes in the merite of congruitie, that is, sufficient : or else, the immediate, sufficient, and last disposition before the infusion of grace.

The third degree of predestination, is the first iustification whereby men of vnust are made iust, not only through the remission of their sinnes, but also by a sanctification of the inward man, by his voluntary receiuing of grace & gifts.

The efficient cause of this iustification, is the mercy of God, and the meritorious passion of our Saujour Christ, wherby he purchased iustification for men. The instrumentall cause is baptisme. The formall cause is not that iustice, which was inherent in Christ, but which hee infuseth into man : and that is especially hope, and charitie.

The fourth degree, is the second iustification wherby men are of iust, made more iust : the cause hereof is faith, ioyned with good workes.

It is possible for such as are renewed, to keepe the commandements : And therefore it is false that a iust man committeth so much as a veniall sinne in his best actions, much lesse, that he deserueth eternall death for the same.

The fift degree, is the reparation of a sinner by the sacrament of Penance. The which is, as it were, the second boord after a shipwracke. The cause why this reparation is necessarie, is, because men loose the grace of iustification by euery mortall sinne.

The last degree, is the fruit of iustification, namely, the glory of eternall life, the which workes done in grace, doe *ex condigno*, condignly merite, of sufficient worthines.

Condigne merite is, when as the reward is after such sort due, as that if it be not giuen, iniustice will be committed. This by the rigor of iustice is due.

Two conditions are requisite to make a merite. I. That a reward should by some compact or bargain be due: And this condition is in works, in regard of God. For God in the Scriptures hath promised a reward to such as worke well.

II. That

I I. That besides this compact whereby the debtor is bound, there should be also some worthines in the worke, or some proportion of the worke to the reward.

The worthinesse or dignitie of the worke, dependeth I. on Christ, because Christ did not onely merite that his owne proper actions should be meritorious, but the actions also of his members. **I I.** On the holy Ghost. For the holy Ghost doeth inspire, excite, and mooue men to doe. **I I I.** On an Habitual grace, which is a certaine participation of the diuine essence.

Thus much concerning the degrees of executing Predestination. Now followeth the applying of Predestination particularly to the persons of men.

No man, so long as hee liueth in this mortall life, ought so much to presume on the secret mysterie of Gods predestination, as to determine vndoubtedly that he is in the number of them whome God hath ordained to eternall happinesse. For no man, without especiall reuelation can know, whome God hath chosen to be his heires, *Seff. 6. c. 12.*

The summe of all these, is this. God by a certaine grace given freely, or rather a grace preuenting, or comming before, the which is tearmed an *especiall aid*, doth mooue a man, that he may dispose himselfe vnto his iustifying grace, namely, that hee may belecue, feare, repent, loue, and propound to himselfe newnes of life, &c.

Furthermore, if a sinner doe by his free-will yeeld his assent vnto this diuine motion, and doth consequently and accordingly rightly dispose himselfe, God doth incontinently forgiue him his sinne, and withall doeth infuse into him iustifying grace, by which he may doe good workes, and so by them merite eternall life. *Bellarmino.*

*Errours of the Papists in their distributing of
the causes of saluation.*

And thus is the doctrine of the Church of Rome; surely a very blasphemous doctrine, and no better to be accounted of than as a gallows set vp for the torture and massacre of mens consciences. And that this may the more manifestly appeare to be so, I will set downe the most principall points of popish doctrine in this case.

The I. error.

Predestination is onely of the Elect; the Reprobate they are onely foreknowne.

The Confutation.

The name of Predestination, by a figure called Synecdoche, the whole for the part, is taken indeed sometimes in the good part, and spoken of the Elect, and faithfull called, as *Rom. 8. 30. Whome he predestinated, hee also he called,*
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and whom he called, whom also he iustified, and whom he iustified, whom also he glorified. So are the Ephesians said to bee predestinate into the adoption of the sonnes of God. Eph. 1. 5 Yet may this word Predestination, neuertheless generally be extended vnto the decree of God, whether it bee that of predestination to eternall life, or the other vnto eternall death. The reasons: 1. Act. 4. 27. 28. They gathered themselves together against Iesus Christe Iesus: To doe whatsoeuer Iesus hand and thy counsell had determined (or foreordained, or predestinated) before to be done. II. August. de Bono persequ. chap. 17. He calleth Predestination the disposition of future workes: and in his 11. booke of the Cite of God, chap. 1. He deuiceth all mankind into two cities: whereof one is made

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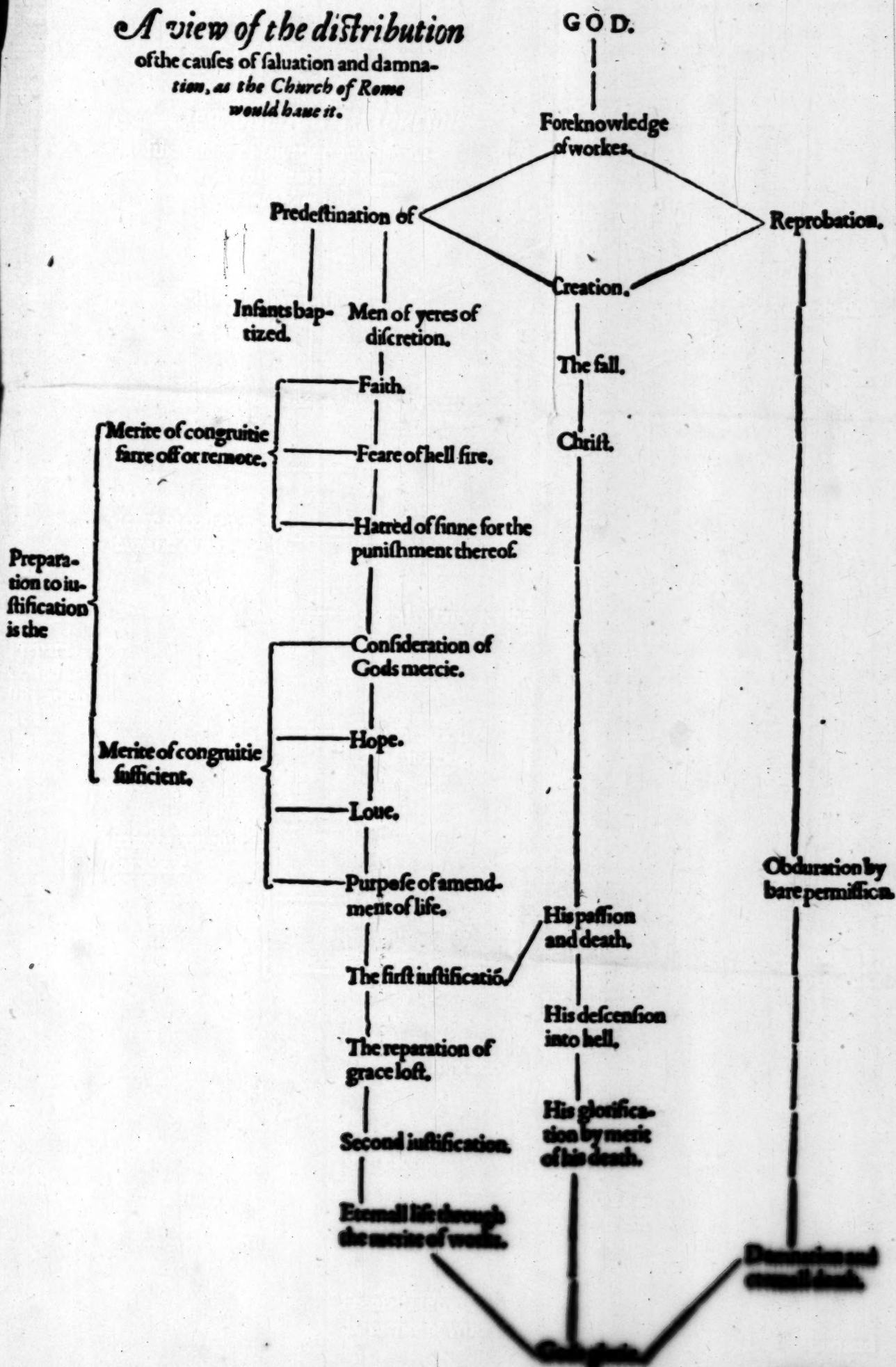
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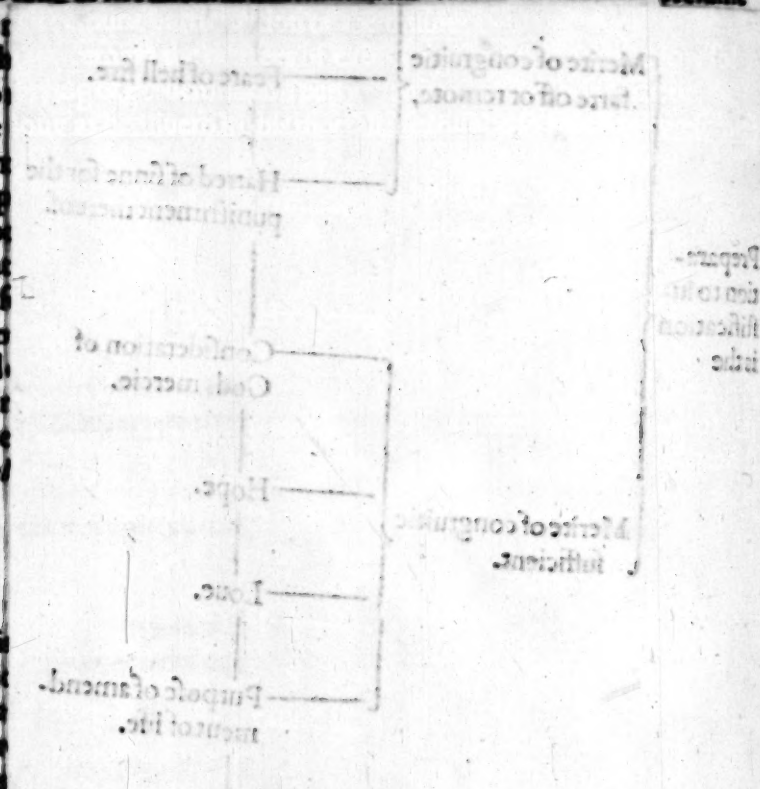
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Furthermore, for a man to say that the Reprobates are foreknowne, and not predestinate, it is verie iniurious: because Gods foreknowledge, may in nothing which is to be, be seuered from his will and eternall decree. For that, which being hereafter to be, is foreknowne of God, that assuredly will come to passe, and shall be, and that either by the will of God, or without his will: If with his will, then no doubt he both decreed and preordained the same: If without or against his will, how is God then said to be omnipotent? And surely euill it selfe, albeit God will it not in his approouing or allowing will; yet willethe he the free, and willing permission thereof. August. in his Manuel or Encheiridion to Laurentius, chap. hath an excellent saying to this purpose. Although (saith he) that those thinges which are euill in that they are euill cannot be good, yet that there are not only good but also euill thinges, it is very good: to the intent that after a marvellous and vnspeakable manner, that thing may not bee besides, or without his will, which also is done against his will, because it should not bee done, vntlesse hee suffered it, neither doth hee suffer it against his will, but willinglie.

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The Confutation.

The contrarie to this their doctrine is most true. Namely; that the decree

of God concerning euery mans eternall both saluation and damnation, is from all eternitie, set downe, and immutable. The reasons. I. Testimonies of scripture. Roman. 11. 29. *The giftes and calling of Gods be are, $\alpha\pi\alpha\rho\alpha\tau\alpha\iota$, such as are without repentance.* Matth. 24. 24. *There shall arise false Christes, and false Prophetes: and shall doe great signes and miracles, so that (if it were possible) they should deceiue euen the elect.* Roman 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth, who shall condemne?* 2. Tim. 2. 19. *The foundation of God standeth sure and hath this seale, the Lord knoweth who are his.* II. Election and reprobation they are in God, not in men: now there can be nothing in God which is not immutable. Mal. 3. 6. *Iehouah am not changed.* Esay. 46. 10. *My counsell shall stand, and I will doe whatsoeuer I will.* III. If this popish conclusion should be granted, then would it follow of necessity, that the foreknowledge of God must be made void, his power weakened, and his will changed, each of which is impious once to dreame of. For hee which changeth his counsell, or his will, doeth therefore change it either because he at the length seeth that he might haue taken better aduise, or els in that he seeth that he could not bring his former purpose about as hee would. Either of these are farre from our Lord God. IV. If wee resolute that the counsel of God is any waies mutable, it will by this come to passe that euerie man must be vncertaine whether he be predestinate to life or not: whereby that notable stay and ground of our full assurance to be saued, is vterly shaken and ouerturned. Wherefore let this truth be maintained of vs, namely, that both the election and reprobation of God stand immutable, so that neither the elect can become reprobates, nor the reprobates elect; and consequently neither these be saued, nor they condemned.

Against this doctrine, the popish sort except. If you speake in a compound sense or meaning (*in sensu composito*) it is very true that the predestinate can not be saued, nor such as are foreknowne perish: but if in a sense diuided (*in sensu diuiso*) it is not so. This distinction is plaine by this example. White colour in a compound meaning cannot be black, because blacknesse is repugnant and contrarie to whitnesse. But in a diuided sense, white colour now may afterwards be made blacke. In like sort, one predestinated to saluation may, by reason of the free will he hath, sinne, and so be damned. *Ans.* These are fillie shiftes, and meere sophismes, because such as are predestinated to the end, namely saluation, are necessarilie predestinate to the means of saluation, the which they cannot but vse, and by them come to the end it selfe.

The III. error.

All men are predestinate, that is, disposed and ordayned of God, so as they might attaine eternall life. Sebast. Cattaneus in his Enchiridion, chap. of Predelt.

The Confutation.

This is manifestly false. For I. Infantes, who so soone as they are borne depart this life, seeing for want of time they cannot in this life vse the meanes of saluation, albeit they may haue life eternall, yet obtaine they it not by vsing the meanes vnto the same. II. That which the Lord indeed actually doth, the very same hath he determined to doe. For he doth nothing either vnaduisedlie, or vnwillingle: but he actually forsaketh a verie great part of mankind, the which being shut vp vnder contumacie, he doth leaue to it selfe. Act. 14. 16. *Who in times past suffered all the Gentiles to walke in their owne waies.* Hence also is it, that Ephe. 2. all the Gentiles are said to be *idolaters without God in the world.* Therefore God decreed to forsake some men in this life, and consequently he ordained not all men to the obtaining of eternall life. Nay, if God once but would in his secret will, that all men shoulde be saued, it were vnpossible for any to perish: because Gods willing, is his doing of it: and if he that was ordained to saluation perish, then must God now needes haue left off to will that, which he would from all eternitie, or els begin to will that, which before he would not, the which cannot be said of God, without blasphemie. III. Paule 2. Thess. 2. 10. saith, that there be certaine men, *whom he hath perished,* and them he distinguisheth from the elect. ver. 13. Rom. 9. 21. 22. *Hath not the potter power, &c.* Where there is not onelie mention made of vessels of glorie, and mercie, but also of certaine made, and fashioned in Gods eternall counsell, as vessels of wrath. Now looke whome God hath made to wrath and destruction, them he neuer disposed to obtaine eternall life.

The III. error.

Predestination in regard of the last effects thereof, hath his cause in man, that is, in mans free-will, and workes: for they whome God had foreseene, that they would receive grace offered in Christ, and lead their life according to the law, the bee predestinated, not of workes, but of his mercy: yet so, as that hee had respect vnto workes, or to deale with them according to their workes; or (as others say) to ordaine them by their workes foreseene: As for example: God did from all eternitie foresee and foreknow, that Peter should be saued, and Iudas condemned, because he from the same eternitie did both foresee and foreknow, that Peter would accept of the grace offered vnto him, and after vse the same aright: and hee did also foresee that Iudas should receive the grace offered, yet notwithstanding by reason of his peruerse will, vse the same peruersly.

The Confutation.

This their forged deuise of foreseene workes, I. Paule doth shewe to bee plainly counterfeit, when as he saith, that the Ephesians were *elected in Christ*

before the foundations of the world were laid: and that not because he did foresee that they would be holy, but that they might be holy and unblameable before God with lone. And 2. vers. 10. hee saith, they were created to good workes in Christ, that they might walke therein. In which places, good workes they are made effectes of predestination; but the effect foreseene cannot be the cause of his cause: for that euery cause, in the order both of nature and knowledge, doth goe before his effect. II. Tit. 3. 5. Not of workes which wee haue done, but according to his mercie did God elect and saue vs. III. God in electing vs, did not regard any thing out of himselfe, but in himselfe did hee elect vs. Ephe. 1. 4 and 9. Therefore did he not regarde future workes. IV. Some of the popish schoolmen confesse, that Predestination doth put nothing in the partie predestinated, in respect of him, for which God did predestinate him, Thom 1. primz. quæst. 23. art. 2. V. Election is onlie on Gods mercie. Rom. 9. 16. VI. God saue no grace in man, but that which he himselfe must bestow vpon him: whence it is apparant, that in election the beginning thereof proceedeth from grace. VII. Seeing there is nothing either about God, or greater then God, it must needs be impious to assigne anie cause of his will, either out of, or about his maiestie: and therefore that his foreknowledge of faith and workes should be accounted the impulsue cause of his decreet, concerning mans saluation, we doe rightlie denie.

The 7. error.

By Baptisme rightly administred, not only the guiltines, but also the corruption of originall sin, is washed away, as that it is not afterward properly accounted a sinne.

The Confutation.

We contrarie doe thus distinguish of sinne. Sinne in regarde of the guiltinesse of Gods wrath, and also in regarde of the punishment together by one act is taken away in Baptisme: but in regard of that error and corruption of nature, it is not at the first quite taken away, but successiue, and by little and little it is extinguished; euen as our renouation wrought by the holy Ghost, is by little and little begun and increased in vs. Reasons. I. Paule would not so greatlie bewaile his originall sinne, if after Baptisme it ceased any more to be sinne. I see, saith he, another law in my members, rebelling against the law of my mind, and leading me captiue vnto the law of sinne which is in my members. O miserable man! who shall deliuer me from this body of death? II. Originall sinne, is called a sinne out of measure sinfull. Rom. 7. 13. and Heb. 10. 2. a sinne that hangeth fast on, or easily compasseth vs about. III. Concupiscence is the roote of actuall sinne; and therefore euen after Baptisme it must properly bee a sin. IV. Vnlesse that concupiscence were a sinne, where would or could bee that vehement and hote combate betwixt the flesh and the spirit?

The VI. error.

Baptisme is absolutely necessarie to saluation, especially for children.

The Confutation.

We denie that Baptisme is of absolute necessitie to saluation. Reasons. I. Sacraments doe not conferre grace, but rather confirme grace, when GOD hath conferred the same. The children of faithfull parentes are borne holie, not by naturall generation, but by the grace of God, and are not first made holie by baptisme: and as for such as are of yeares of discretion before they bee baptised, they cannot be baptised vnlesse they beleue. Now all such as beleue, they are both iustified, and reconciled to God; and therefore, albeit they without their owne defaults, are deprived of the Sacramentes, it is vnpossible for them to perish. II. God did precisely appoint circumcision to bee on the eight day, not on the first, or the second: now there is no doubt but that many infanties before their eight day were preuented of circumcision by death, all which for a man peremptorily to set down as condemned, were very absurd. III. If circumcision were of such absolute great necessitie, why was it for the space of fourtie yeares in the desert intermitted? and that onlie because the Israelites being often in iourney, such as were circumcised were by it in icopardy of death: no doubt Moses and Aaron would neuer haue omitted this Sacrament so long, if it had been absolutely necessarie to saluation. IV. This doctrine of the absolute necessitie of Baptisme was vnknowne to the ancient Fathers. For the primitiue Church did tolerate very godly men (though we allowe not this their fact) that they shoulde deferre their baptisme manie yeares, yea often to the time of their death. Hence was it that Constantine the great was not baptised till a little before his death: and Valentinian by reason of his delay, was not at all baptised: who notwithstanding Ambrose pronounceth to bee in heauen. And Bernard in his 77. epist. disputeth, that not euerie deprivation of Baptisme, but the contempt or palpable negligence, is damnable.

The VII. error.

Man after the fall of Adam hath free-will as well to doe that which is good, as that which is euill, although it be in a diners manner, that is, he hath free-will to doe euill simplie, and without anie externall aide: but to doe well, none at all, but by the grace of God preuenting, or guiding vs: the which grace notwithstanding every man hath, and to the which grace it is in our free-will either to consent and together worke with the same, or not. And therefore the power of free-will to do that which is good & acceptable to God, is only attenuated & weakened before conuersion, and therefore man can of himselfe work a preparation to iustification.

The Confutation.

Man not regenerated hath free-will to doe onlie that which is euill, none to doe good. He being not already conuerted cannot so much as will to haue faith, and be conuerted. Reasons. I. Man is not said to be weak or sicke, but *dead in sinnes*. Ephe. 2. 1. Col. 1. 13. As he therefore that is coporally dead can not stirre vp himselfe, that he may performe such workes of viuification, no not them when others helpe him: so he that is spiritually dead, cannot mooue himselfe to liue vnto God. II. *He is the seruant of Satan, and bondslane of sin*. Eph. 2. 2. Rom. 6. 13. Now we know that a seruant standeth at the beck and pleasure of another, and can do nothing els. III. That which no man can by himselfe know and belecue, the same he cannot will: but no man can know, and beleue those thinges that appertaine to the kingdome of G O D. 1. Corinth. 2. vers. 14. *The naturall man perceiueib not the thinges of the spirit of God*. 2. Cor. 3. 5. *We are not sufficient of our selues, to thinke any thing as of our selues*. Therefore no man can will by himselfe, those thinges that appertaine to Gods kingdom. IV. That which is a deadly enemie to goodnes, and is directly repugnant thereunto, the same desireth not that which is good: but the will is an enemie and directly repugnant vnto goodnes. Rom. 8. 7. *The wisdom of the flesh is hatred against God: for it is not subiect to the law of God, neither indeede can bee*.

Obiect. I. The word is nere vnto thee in thine heart, and in thy mouth, that thou maist doe the same. Deut. 30. *Answer*. It is easie to performe the lawe legallie, but not Euangelicallie: Now this is done, when as any man doth fulfill the law by a Mediatour, and from him receiuing the spirit of God, doth endeavour to performe new obedience.

Obiect. II. God giueth many precepts by which wee are commanded to repent, beleue, obey God, &c. Therefore to doe these, we haue free-wil. *Ans*. Such places do not shew vs what we can doe, but what we should doe, & our weaknesse what we can not doe: neither do they shew what men can doe, but what men should doe. II. They are instrumentes of the holy Ghost, whereby he doth renue and conuert such as shall be saued. *I bey obiect againe*. God in commanding these, doth not require things impossible. *Ans*. He doth not indeed to men in their innocencie, but now to all such as fell in Adam he doth, and that by their owne default, not Gods.

Obiect. III. Philip. 3. 12. Worke your saluation with feare and trembling. *Answer*. Paule speaketh of such as are already conuerted, which haue their will in part freed.

Obiect. IV. If the will be a meere patient, it is constrained to do that, which is good. *Answer*. The will both in it selfe, and of it selfe, is a meere patient in her first conuersion to God; but if it bee considered as it is mooued by the spirit of God, it is an agent. For, being mooued, it mooueth. It is not therefore compelled, but of a nilling will, is made a willing will.

The VIII. error.

The holy Ghost doth not give grace to will, but only doth vnloose the will which before was chained, and also doth excite the same: so that the will by her owne power, doth dispose her selfe to iustification,

The Confutation.

It is apparantlie false. To will those things which concerne the kingdome of God, as faith, conuersion, and newe obedience, is the meere gift of Gods spirit. Math. 11. 28. *No man knoweth the Father but the Sonne, and hee to whome the Sonne will reueals him.* Luk. 8. *To you it is given to know the mysteries of the kingdom of God.* Philip. 2. *It is God which worketh in you to will and to doe.* 1. Cor. 12. 13. *Ne man can say that Iesus is the Lords but by the holie Ghost.* Brieflie he, who according to God is to be created to righteousness and holinesse, Ephe. 4. 24. cannot any waies dispose himselfe to iustification, or new creation. For it is impossible that a thing not yet created, shoulde dispose it selfe to his creation.

The IX. error.

That preparation to grace, which is caused by the power of free-will, may by the merite of congruitie deserue iustification.

The Confutation.

These things smell of more than Satanicall arrogancie. For what man, but such an one as were not in his right mind, would beleue, that he, vnto whom so manie millions of condemnations are due, could once merite the least dram of grace. The prodigall sonne, hee was not receiued into fauour by reason of his desertes, but by fauour. Luk. 15. 21. *His sonne said vnto him, I haue sinned against heauen, and against thee, and am no more worthy to be called thy sonne.*

The X. error.

The faith of the Godly, or that which iustifieth, is that whereby a man doth in generall beleue the blessednesse promised of God, and by which also he giveth his assent to other mysteries reuealed of God concerning the same.

The Confutation.

Faith is not onelie a generall knowledge, and assent to the historie of the Gospell, but further also a certaine power, both apprehending and seuerallie applying

applying the promises of God in Christ, whereby a man doth assuredly set down that his finnes are forgiven him, and that he is reconciled vnto God. Reasons. I. A particular assurance of the fauor of God, is of the nature of faith. Eph. 3. 12. *By whom we haue boldnesse, and entrance with confidence, by faith in him.* Rom. 4. 20. *Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, & gaue glory vnto God.* 21. *Being fullie assured that he which had promised, was also able to do it.* Heb. 10. 22. *Let vs draw ne. r with a true hart in assurance of faith.* II. Particular doubting is reprehended. Mat. 14. 31. *O thou of little faith, why didst thou doubt?* Luk. 12. 29. *Hang ye not in suspense.* 11. That which a man praith for to god, that must he assuredly belecue to receiue. Mat. 11. 24. But the faithfull in their prayers make request for adoption, iustificati-
 tion, and life eternall: And therefore they must certainly belecue that they shall receiue these benefites. IV. Rom. 5. 1. *We being therefore iustificed, we haue peace with God.* But there can be no peace, where there is not a particular assurance of Gods fauour. V. that which the spirit of God doth testifie vnto vs particularlie, that must also bee beleueed particularlie: But the spirit of God doth giue a particular testimonie of the adoption of the faithfull. Rom. 8. 16. Galat. 4. 6. This therefore is in like sort to be beleueed.

Whereas they say, that no man hath a particular assurance, but by especiall reuelation, as was that which Abraham, and Paule had, it is false. For the faith of these two is set downe in Scripture, as an example which wee shoulde all followe. For this cause Abraham is called the *Father of the faithfull*: And Paule testifieth the verie same of himselfe 1. Tim. 1. 16. *For this cause (saith he) was I receiued to mercie, that Iesus Christ shoulde first shewe on me all long suffering, vnto the example of them which shall in time to come beleene in him vnto eternall life.* Againe, whereas they say, that wee haue a morall assurance, but not the assurance of faith, it is a popish deuise. For, Rom. 8. 16. *The spirit of adoption (πνευματι) together beareth witnesse to our spirit.* Where we see two witnessers of our adoption; our owne spirit, and the spirit of God. Our spirite doth testifie morally of our adoption, by sanctification, and the fruites thereof: and therefore also the spirit of God witnesseth after another maner, namely by the certaintie faith, declaring and applying the promises of God.

Obiect. I. We are commanded to worke our saluation with feare & trembling. *Ans.* This feare is not in regard of Gods mercie forgiving our sins, but in respect of vs and our nature, which is euer prone to slide away, and starting from God.

Obiect. II. In respect of Gods mercie, we must hope for saluation: but in respect of our vnworthinesse, we must doubt. *A.* I. We may not at all lawfully doubt of Gods mercy, because doubtfulnesse is not of the nature of faith, but rather a naturall corruption. II. If we consider our owne vnworthinesse, it is out of all doubt, that we must be out of all hope, and despaire of our saluation.

Obiect. III. There be many finnes vnknowne vnto vs, and so also vncertaine

taine whether they be pardoned vnto vs. *Answer.* He that certaintie and truly knoweth that but one sinne is pardoned him, he hath before God all his sinnes remitted, whether they be knowne or vnknowne.

Obiect. IV. No man dare sweare, or die in the defence of this proposition, *I am the child of God, or in Gods fauour, and iustified.* *Answer.* They which haue an vnfaigned faith, will if they be lawfully called, not onely testifie their adoption by an oath, but seale it also by their blood.

Obiect. V. A man may haue this faith which the Protestantes talke of, and lie in a mortall sinne, and haue also a purpose to perseuer in a mortall sinne. *Answer.* It is farre otherwise, for Act. 13. 9. *True faith purifieth the heart.*

These Sophisters do further affirme, that this faith, which to them is nothing but a knowledge and illumination of the mind concerning the truth of Gods word, is the roote and foundation of iustification. The which if it be true, why should not the deuill be iust? for he hath both a knowledge of Gods word, & thereunto by beleeuing doth giue his assent; who notwithstanding hee haue such a faith, yet can he not be called one of the faithfull.

Heer they except, and say. The deuills faith is void of charitie, which is the forme of faith. But this is a doting surmise of their owne braine. For charitie is the effect of faith. 1. Tim. 1. 5. But the effect cannot informe the cause.

To be XI. error.

Mans loue of God, doth in order and time goe before his iustification and reconciliation with God.

The Confutation.

Nay contrarily, vnlesse we be first periwaded of Gods loue towards vs, wee neuer loue him. *For we loue him, because he loued vs first.* 1. Ioh. 4. 19. Again, it is impossible that Gods enemy should loue him: but he which is not as yet iustified, or reconciled to God, he is Gods enemy. Rom. 5. 9. 10. Neither is any man before the act of iustification, made of Gods enemy his friend.

To be XII. error.

Infused or inherent iustice, is the formall cause of iustification, whereby men are iustified in the sight of God.

The Confutation.

We do contrarie hold, that the materiall cause of mans iustification is, the obedience of Christ in suffering, and fulfilling the law for vs: but as for the formall cause that must needs be Imputation, the which is an action of God the Father:

Father accepting the obedience of Christ for vs, as if it were our owne. Reasons. I. Look by what we are absolved from all our finnes, and by which we obtaine eternall life, by that alone are we iustified: But by Christs perfect obedience imputed vnto vs, we are absolved from all our finnes, and through it we are accepted of God to eternall life; the which we cannot doe by inherent holinesse. Therefore by Christs perfect obedience imputed vnto vs, are wee alone iustified. This will appeare to bee true in the exercises of inuocation on Gods name, and also of repentance. For in tentation, and our conflicts with sinne and Satan, faith doth not reason thus: Nowe I haue charity and inherent grace, and for these God wil accept of me: But faith doth more rightly behold the sonne of God, as he was made a sacrifice for vs, and sitteth at the right hand of his Father, there making intercession for vs: to him, I say, doeth faith flie, and is assured that for this his sonne, God will forgie vs all our finnes, and will also be reconciled vnto vs, yea, and account vs iust in his sight, not by anie qualitie inherent in vs, but rather by the merit of Iesus Christ. Rom. 5. 19. II. As Christ is made a sinner, so by proportion such as beleue are made iust: But Christ was by imputation onely made and accounted a sinner for vs. 2. Cor. 5. 21. For he became a suretie for vs, and a sacrifice for our sins, vpon which all both the guiltinesse of Gods wrath, and punishment for vs was to be laide. Hence is it that he is said to become *(vnde)* a curse for vs: Therefore we againe are made iust only by imputation. III. The contrarie to condemnation is remission of sins, and iustification is the opposite of condemnation. Rom. 8. 33. *It is God that iustificeth, who shall condemn?* Therefore iustification is the remission of finnes. Now remission of finnes dependeth onely vpon this imputation of Christs merites. IV. Albeit infused and inherent iustice may haue his due place, his praise, and also desertes, yet as it is a worke of the holie ghost, it is not in this life complete, & by reason of the flesh whereto it is vnited, it is both imperfect, and infected with the dregges of sinne. Esa. 64. Therefore before Gods iudgment seate it cannot claime this prerogative, to absolue any from the sentence of condemnation.

Obiect. I. This imputation is nothing els but a vaine cogitation. *Answer.* I. Yes, it is a relation or diuine ordinance, whereby one relatiue is applied to his correlative, or as the Logitians say, is as the *foundation* to the *Terminals*. II. As the imputation of our finnes vnto Christ, was indeede something: so the imputation of Christes iustice vnto vs, must not be thought a bare conceit. III. Againe, the Church of Rome doth her selfe maintaine imputatiue iustice, namelic, when as by Ecclesiasticall authoritie she doth applie the merites and satisfactions of certaine persons, vnto other members of that Church. Whence it is apparant, that euen the Popes indulgences they are imputatiue.

Obiect. II. Imputatiue iustice, is not euermlasting: but that iustice which the *Messiah* bringeth is euermlasting. *Ans.* Although after this life there is no pardon of finnes to be looked for, yet that which is giuen vs in this life, shall to
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our salvation continue in the life to come. *Obiect.* III. If iustification be by imputation, he may before God be iust, who indeed is a very wicked man. *Answer.* Not so any wayes: for, he that is once by imputation iustified, he is also at that same instant sanctified.

The XIII. error.

There is also a second iustification, and that is obtained by workes.

The Confutation.

That popish deuise of a second iustification, is a fantastick delusion. For, I. The worde of God doth acknowledge no more but one iustification at all, and that absolute and complete of it selfe. There is but one iustice, but one satisfaction of God being offended: therefore there cannot bee a manifold iustification. II. If by reason of the increase of inherent iustice, iustification shoulde bee distinguished into severall kindes or partes, wee might as well make an hundreth kindes, or partes of iustification, as two. III. That which by order of nature doth followe after full iustification before God, it cannot besaid to iustifie: But good workes doe by order of nature followe mans iustification, and his absolution from sinnes: because no worke can please God, except the person it selfe, that worketh the same, do before please him. But no mans person can please God, but such an one as being reconciled to God, by the merits of Christ hath peace with him. IV. Such workes as are not agreeable to the rule of legall iustice: they, before the tribunall seate of God, cannot iustifie, but rather both in, and of themselves are subiect to Gods eternall curse. For this is the sentence of the Lawe, *Cursed is everie one that continueth not in all thinges written in the booke of the Law to doe them.* Now the workes euen of the regenerate, are not squared according to the rule of legall iustice: wherefore Dauid being, as it were stricken, with the consideration of this, durst not once oppose, no not his best workes to the iudgment of God, that by them hee might pleade pardon of his sinnes; whence it is that he crieth out, and saith, *Enter not into iudgment with thy servant, O Lord: for there no flesh living shall be iustified in thy sight.* The like doth Iob. 9. vers. 3. *If he (namely such an one as saith hee is iust) contend with God, hee cannot answer him one of a thousande.* And Dan. 9. vers. 18. *Wee doe not present our supplications before thee for our owne righteousness, but for thy great tender mercies.* V. Iustification by workes, let them be whatsoever they can bee, doth quite overturne the foundation of our faith. Gal. 5. 2. *If ye be circumcised, Christ will profice you nothing. & v. 4. Ye are abolished from Christ, whosoever are iustified by the law: ye are fallen from grace.* In this place the Apostle speaketh of them, not which did openly resist Christ, and

and the Gospell, but of such as did with the merite of Christ mingle together the workes of the Law; as though some part of our saluation consisted in them. *Exception.* This place doth only exclude such morall workes of the flesh, as doe goe before faith, or the workes of the law of Moses. *Answer.* This is vntue. For euen of Abraham being already regenerated, and of those his workes which were done when he was iustified, Paule speaketh thus, *To him, not which worketh, but which beleeneth, is faith imputed.* Those workes which God hath prepared that the regenerate should walke in them, are morall workes, and workes of grace; but these are excluded from iustification, and working mans saluation. Ephes. 2. 10. And Paule being regenerate saith thus of himselfe, *I am not guilty vnto my selfe of any thing, yet am I not thereby iustified.* VI. The cause of the cause is the cause of the thing caused; but grace without workes is the cause of mans predestination, the which is the cause of his iustification: and therefore grace without workes shall much more be saide to bee the cause of iustification.

Obiect. I. Leuit. 18. 5. *He that keepeth my statutes shall live in them.* *Answer.* This saying is a legall sentence: and therefore sheweth not what men can doe, but what they should doe.

Obiect. II. Psal. 119. 1. *Blessed are those that walke in the Lawe of the Lord.* *Answer.* Man is not heere said to be blessed, because hee walketh vprightlie, but because the person of such a walker is, by the merites of Christ, iustified before God.

Obiect. III. *Iudge me according to my righteousnessse.* Psal. 7. And the fact of Phinees was imputed to him for righteousnessse. *Answer.* These places are not meant of that righteousnessse of the person, by which it is righteous before God; but of the righteousnessse of some particular cause, or worke. For where as Dauid was accused of this crime, that he did assest Saules kingdome, he in this point doth in the words aboue mentioned, testifie his innocencie before God.

Obiect. IV. *We are iudged according to our workes, therefore also by them iustified.* *Answer.* The reason is not alike: because the last iudgment is not the iustifying of a man, but a declaration of that iustification which he had before obtained. Therefore the last iudgment must be pronounced and taken, not from the causes of iustification, but from the effectes and signes thereof.

Obiect. V. *Make you friends of vnrightheous Mammon, &c. that they may receive you into eternall habitations.* *Ans.* This they doe, not as authours of saluation, but as witnesses of the same.

Obiect. VI. Dan. 4. 24. *Redeem thy sine by righteousnessse, and shine iniquity by mercie towards the poore.* *Ans.* It is rather, *break off thy finnes*, then redeem, for so is the originall: now men break off their finnes, by ceasing from them, not satisfying for them.

Obiect. VII. *Evill workes condemn: therefore good workes iustifie.* *Answer.* It

It followeth not; because good workes are not perfectly good, as euill workes are perfectly euill.

Obiect. VIII. We are saued by hope. Roim. 8. *Answer.* We must distinguish betwixt iustification, and saluation: saluation is the end, iustification is one degree to come to the end: but there is more required to the end then to a degree subordinate to the end: therefore wee are saued by hope and faith, but iustified by faith alone.

Obiect. IX. Affliction causes eternall glorie. 2. Cor. 4. 17. *Answer.* This it doth not, as by it owne merite, effecting the same, but, rather as a path and way manifesting and declaring the same.

Obiect. X. Iam, 2. 21. Abraham was iustified by workes. *Answer.* Not as any cause of iustification, but as a manifestation thereof.

Obiect. XI. He that is iust, let him be stil more iust. *Answer.* This place must be vnderstood of iustification before men, namely, of sanctification, or an holy life: not of iustification in the sight of God.

Obiect. XII. We are iustified by faith, therefore by a worke. *Answer.* We are iustified by faith, not as it is a vertue, and a worke, but as it is an instrument apprehending the iustice of Christ, whereby we are iustified. And in this respect faith is said, by the figure called *Metonymia*, to bee imputed to vs vnto righteousness.

Obiect. XIII. The workes of grace are dyed in the blood of Christ. *Answer.* They are indeed dyed therein, but to the end they might the better please God, not iustifie man: and whereas they are so stained as that they need dying in the blood of Christ, therefore can they not any wayes iustifie sinfull man. And the person of the worker, is as well dyed in Christs blood, as is his worke, yet he can not say that his person doth therefore iustifie him.

And as I haue now prooued that this doctrine of the Papists is verie erroneous, so I also auouch that it is most ridiculous. Because for a man to say that inherent righteousness is, by good workes, namely the fruites of righteousness, augmented; is as if a man should say, that the vine is made more fruitful by bearing grapes, or that the internal light of the sunne is augmented by the external emission of the beames. Luthers saying is farre more true. *Good workes doe not make a good man, but a good man doth make workes good.*

The XIII. error.

Grace is quite extinguished, or rather utterly lost by any mortall sinne.

The Confutation.

1. The word of God doth manifestly declare that it is farre otherwise, Ioh. 6. *All that the Father giueth me, shall come vnto me: and him that cometh vnto me, I cast not away.* Mat. 16. 16. *Thou art Peter, and vpon this rocke will I build my Church: so that the gates of hell shall not preuaile against it.* Ioh. 3. 19.

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They went out from vs, but they were not of vs: for if they had bene of vs, they would have continued with vs. Rom. 5. 1. *Being therefore iustified we have peace with God.* Now how could this be true, if he that was before iustified, could any waie quite fall from grace, and so perish. II. The elect haue after their very grieuous fallings from God soorthwith repented them of their sinnes, as we may see in the example of Dauid, Peter, &c. the which argueth that they had not quite fallen from grace, and lost the spirit of God. III. If grace be once vtterly lost, then the ingrafting of that parti ynto Christ is quite abolished: therefore for such as repent, there must needs succede a second new ingrafting into Christ: and then it will also followe, that they must of necessitie bee baptized anew, which is absurd to think.

But for all this, we denie not but grace may in part, and for a time bee lost, to the end that the faithful may thereby acknowledge and know their weaknes, and for it be humbled: but that there is any total or final falling from grace, wee vtterly denie.

The XV. error.

It is possible to fulfil the law in this life.

The Confutation.

The Lawe is euangelically fulfilled, by beleeuing in Christ; but not legally, by doing the works thereof. Reason. They which are carnall cannot possible fulfill the law of God: but the most regenerate, so long as they liue in this life, are carnall in part. Rom. 7. 14. *I am, saith Paule of himselfe, carnall, and sold vnder sinne.* Prou. 20. *Who can say, Mine heart is pure, I am pure from sin?* Eccl. 7. *There is none so iust upon earth, which doth good, and sinneth not.* Psal. 130. *If thou Lord, obserue what is done amisse, Lord who shall abide?* Wee are dayly taught to pray vnto God, *Forgiue vs our sins.* Exception. Indeepe if the iustice of the faithfull be absolutely considered, it is imperfect; but as God doth exact it of our frailtie, it is perfect. Answer. This is but the fauic of some doting leuite. For this sentence of the Law is simple, eternall, and inuicible, *Cursed is euerie one that continueth not in all things which are written in this book to doe them.* Neither may we imagine, that God will not therefore exact the full accomplishing of the lawe, because wee are fraile. For wee are creatures and debtors: now we knowe that the debt doth not decrease, by reason of the debtors potentie.

Obiect. The faithful are said to be perfect in this life. Answer. There is a twofold perfection, the one incomplete, the which is an endeouour or care to obey God in the obseruation of all his precepts; the other is tearmed complete, this is that iustice which the law requireth, namely, a perfect and absolute iustice, according to that measure which man performed to God in his innocencie. In the first sense the faithful are said to be perfect, not in this latter.

The XVI. error.

Workes done in grace doe (ex condigno) condignely merite eternall life.

The Confutation.

I. Eternall life is the free gift of God. Rom. 6. 23. *The wages of sinne is death, but the gift of God is eternall life through Christ Iesus.* Therefore it is not obtained by the merite of workes. II. The merite of condignitie, is an action belonging to such a nature as is both God and man, not to a bare creature. For the Angels themselves cannot merite any thing at Gods hands: yea and Adam also, if he had stooode in his first innocencie, could haue deserued nothing of God, because it is the bounden dutie of the creature to perfourme obedience vnto his Creator. The merit therefore of condignitie, doth onelie agree vnto Christ God and man, in whome each nature doth, to the effecting of this merite, performe that which belongeth to it. For the humanitie it doth minister in matter vnto the meritorious worke, by suffering and performing obedience: but the Deitie of Christ, wherunto the humanitie is hypostaticallie vnited, doth conferre full and sufficient worthinesse vnto the worke. Hence is it that the Father doth speake thus of his Sonne, Matth. 3. 17. *This is my beloued Sonne, in whom I am well pleased (iustum C.)* III. In the seconde commandement God doth promise eternall life to the keepers of his commandementes, yet he saith not that they shal obtaine it by desert, but *that he will shew mercie to thousands of them that loue him, and keep his commandments.* IV. That a worke may be meritorious, first there must be an equall proportion betwixt it, and legall iustice, or eternall life: secondly, merite doth presuppose this also, that in God there must bee a due debt towards man, for God then ought on dutie, not by fauour, to accept of the person of man. But all our workes, yea our most holie works, they cannot come neere vnto legal righteousness. For, seeing all the regenerate are partly carnall, and partly spirituall, all their workes in like sort are imperfect the good. For looke what the causes are, and such must the effectes needes bee. So then, good workes doe presuppose a due debt in man, none in God. V. The ancient Fathers doe not acknowledge this merite of condignitie as currant. August. in his manuel, chap. 22. *My merite is Gods mercy.* Bernard, ser. 68. vpon the Cant. *It is sufficient to know this, that meritis are not sufficient.* And serm. 61. Cant. *Mans iustice is Gods goodnesse.* And epist. 190. *That the satisfaction of one may be imputed to all, as the sins of all were borne by one.* And as for ancient doctors, merit was nothing els to the but a good work acceptable to God. Aug. epist. 105. to Sixtus. *If it be grace, then it is not bestowed by reason of any merit, but vpon free mercy. What meritis of his owne can he that is set at liberty brag of, who if he had his meritis should haue been condemned?* So the word merit doth signifie to doe well, to be acceptable, to please, as the old interpreter hath for

for ~~imped~~ signifying to please God, vsed this Latine word *promereri*, To merite.

Obiect. I. Workes haue attributed vnto them reward. *Answer.* Reward is not so much attributed to the worke, as to the worker, and to him not for himselfe, but for Christs merits apprehended by faith. Therefore not our merite, or personall merite, but Christs merit, and our reward are correlatiues.

Obiect. II. 2. Thess. 1. 6. *It is a righteous thing with God to recompence tribulations, &c.* *Answer.* It is righteous, not because God ought so to doe of duty, but because he promised: now for God to stand to his word, it is a part of iustice.

Obiect. III. Christ hath merited, that workes might merite. *Answer.* I. This taketh quite away the intercession of Christ. II. It is against the nature of a legall worke, to merite (*ex condigno*) condignly: because both the law of nature and creation doe bind man to performe legall workes vnto God. And further, all workes are very imperfect, and mixed with sinne. III. This doctrine concerning workes, doth oblcure and darken the merit of Christ: because that the obtaining of eternall life is withdrawne from his death and obedience, and attributed vnto workes. For they say thus, that Christ by his passion did merite indeede for the sinner iustification: but a sinner once iustified, doeth for himselfe by his owne merites euen condignly merite eternall life.

Obiect. IV. The workes of the regenerate, are the workes of the Holy Ghost, therefore perfect and pure. *Answer.* I. The workes of God are all perfect, but yet in their time, and by degrees: therefore sanctification which is a worke of God, must in this life remaine incomplete, and is made perfect in the world to come. II. The workes of God are pure, as they are the workes of God alone, not of God and impure man: but now good workes they doe come immediatly from the naturall faculties of the soule, namely, from the vnderstanding, and the will, (in which, they being as yet, but partly regenerated, some corrupt qualities of sinne doe yet remaine) and are not immediately and simply, or wholly deriued from Gods spirit. And hence it is that they are all stained with sinne.

The XVII. Error.

Man knoweth not but by especiall reuelation, whether hee be predestinated, or not.

The Confutation.

The contrarie to this, is a plaine trueth. Reasons. I. That which a man must certainly belecue, that may he also certainly know without an especiall reuelation: but every faithfull man must belecue that he is elected. It is Gods commandement, that we should belecue in Christ. 1. Ioh. 3. 23. Now to belecue in Christ, is not onely to belecue that we are adopted, iustified, and redeemed by

by him; but also in him elected from eternitie. II. That which is sealed vnto vs by the spirit of God, of that wee are very sure without speciall reuelation: but our adoption, and so consequently our election, is sealed vnto vs by the spirit of God. 1. Corinth. 2.12. *We haue not receiued the spirit of the world, but the spirit which is of God: that we might know the things that are giuen to vs of God.* Therefore is our election certainly knowne vnto vs. Ephe. 1.13. *In whom also ye haue trusted after that ye heard the word of truth, euen the Gospell of your saluation, wherein also after that ye beleued, ye were sealed with the holie spirit of promise.*

Exception. The holie Ghost doth seale vnto vs our adoption *morally* by workes, and therefore the knowledge of our adoption is but onely probable.

Answer. It sealeth vnto vs our adoption, by begetting a speciall trust and confidence. For when as wee heare Gods promises, and withall thinke vpon them, then doth the holie Ghost by the same promises moue our vnderstandings and wils to embrace them, and in mouing them, doth make vs both to giue our assent vnto them, and in them to rest our selues: whence ariseth a speciall assurance that we are adopted, and in the fauour of God. III. Luk. 10.20. *Reioyce rather that your names are written in heauen.* But no man can be glad for that good which hee is in doubt whether hee haue receiued it, or not. IV. 2. Pet. 1.10. *Studie to make your vocation and election sure, for if you do this, you shall neuer fall.* This is not in respect of God, but our selues.

Obiect. No man must by the Catholike faith beleue any thing which God hath not reuealed either in the written, or vnwritten word, namely tradition. But there is no such either writing or tradition as this, namely, that such a particular man, suppose Peter, or Henrie, is predestinated of God. Therefore no man must particularly beleue that he is saved. **Answer.** Albeit this particular proposition, *I am elected*, is not expressely set downe in the Scriptures, yet is it inclsuively comprehended in them, as the *Species* is in his *Genus*, as the Logicians speake: so that it may by iust consequent be gathered out of Gods word, if we reason thus: They which truely beleue, are elected, Ioh. 6.35. *I truely beleue: therefore I am elected.* The first proposition is taken from the Scriptures: the second, from the beleuers conscience, and from them both the conclusion is easily deriued.

CHAP. 32.

Concerning the decree of Reprobation.



How much shall suffice for the decree of Election, now followeth the decree of Reprobation.

The decree of Reprobation, is that part of predestination, whereby God, according to the most free and iust purpose of his will, hath determined to reiect certaine men vnto eternall

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destruction,

destruction, and miserie, and that to the praise of his iustice. Rom. 9. 21. *He hath not the potter power over the clay, to make of the same limps and vessel to honour, and another to dishonour?* 1. Pet. 2. 8. *To them which stumble at the word, being disobedient, unto which thing (word) they were even ordained.* Iude, vers. 4. *There are certaine men crept in, which were before of old (reprobate) ordained to his condemnation.* 1. Thess. 5. 9. *God hath not appointed vs unto wrath, but to saluation.* In the Scriptures Cain and Abel, Ismael and Isaac, Esau and Jacob, are propounded vnto vs as types of mankinde partly elected, and partly reiected.

Neither doe wee here set downe any absolute decree of Damnation, as though we should thinke that any were condemned by the meere and alone will of God without any causes inherent in such as are to be condemned. For vnto the decree of God it selfe, there are certaine meanes for the execution thereof annexed, and subordinate. And therefore, though wee neuer doe, or can separate Gods decree, and the meanes to execute the same, yet doe we distinguish them, and doe consider the purpose of God, sometimes by it selfe alone, and sometimes againe not by it selfe, but with middle causes subordinate thereto. And in this second respect, Christ is said to bee predestinate: but in the former, namely, as the decree is considered by it selfe, he is not predestinated, but together with God the Father, a Predestinator.

Again, the decree of God is secret. 1. Because it ariseth onely from the good pleasure of God, vnsearchable, & adored of the very Angels themselves. 1. 1. Because it is not knowne but by that which is after it, namely, by the effects thereof.

CHAP. 53.

Concerning the execution of the decree of Reprobation.



In the executing of this decree, there is to be considered, the foundation or beginning, and the degrees or proceeding thereof.

The foundation of executing the decree of Reprobation, is the fall of Adam, by which fall hee was subiect both to sinne and damnation. Rom. 1. 1. 3. 2. *For God hath shut vp all in vnbelsse, that hee might haue mercie on all.* 1. Pet. 2. 8. Here wee must note, that God hath so decreed to condemn some, as that notwithstanding, all the fault and guilt of condemnation beaineth in the men onely.

Further, whom God reiecteth to condemnation, those hee hateth: this hatred of God is, whereby he detesteth and abhorreth the reprobate when hee is fallen.

fallen into sinne, for the same sinne. And this hatred which God hath to man, comes by the fall of Adam: and it is neither an antecedent nor a cause of Gods decree, but onely a consequent and followeth the decree.

Reprobates are either Infants or men of riper age.

In reprobate infants, the execution of Gods decree is this: as soone as they are borne, for the guilt of originall and naturall sinne, being left in Gods secret iudgement vnto themselues, they dying are reiected of God for ever. Rom. 9. 11.

But death reigned from Adam to Moses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come. Rom. 9. 11. For eue the children were borne, and when they had neither done good nor euill, that the purpose of God might remaine according to election not by workes, but by him that calleth.

Reprobates of riper age, are of two sorts, they that are called (namely, by an effectuall calling) and they that are not called.

In the Reprobates which are called, the execution of the decree of Reprobation hath three degrees, to wit, an acknowledgement of Gods calling, a falling away againe, and condemnation.

The acknowledgement of Gods calling is, whereby the Reprobates for a time, do subiect themselues to the calling of God, which calling is wrought by the preaching of the word. Mat. 22. 14. For many are called, but few are chosen. And of this calling, there are five other degrees.

The first is, an enlightning of their minds, whereby they are instructed of the holy Ghost to the vnderstanding and knowledge of the word, Heb. 6. 4. For it is impossible that they which were once lightened, &c. 2. Pet. 2. 20. For if they, after they haue escaped from the filthines of the world, through the knowledge of the Lord, & of the Saviour Iesus Christ, are yet tangled againe therein, and ouercome, the latter end is worse with them than the beginning.

The second, is a certaine penitencie, whereby the Reprobate, I. Doth acknowledge his sinne. II. Is pricked with the feeling of Gods wrath, for sinne. III. Is grieved for the punishment of sinne. IV. Doth confesse his sinne. V. Acknowledgeth God to be iust in punishing sinne. VI. Desireth to be saued. VII. Promiseth repentance in his miserie or affliction, in these words, I will sinne no more. Mat. 27. 3. Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirte pieces of siluer, to the chiefe Priests and Elders. Hebr. 12. 17. For yee know how that afterward also when hee would haue inherited the blessing, he was reiected: for hee found no place to repentance, though hee sought the blessing with teares. 1. King. 21. 27. Now when Ahab heard those wordes, he rent his clothes, and put sackcloth upon him, and fasted, and lay in sackcloth, and wore fustity. Numb. 22. 10. Let me die the death of the righteous, and let my last end be like his. Psalm. 78. 32. For all this, they sinned still, and belieued not his wondrous workes. 33. Therefore their daies did he consume in vanitie, and their yeeres hastily. 34. And when hee slew them, they sought him, and they returned, and sought

Godcarely. 33. They remembered that God was their strength, and the most high God their redeemer.

The third degree is, a temporarie faith, whereby the reprobate doth confusedly beleue the promises of God, made in Christ, I say *confusedly*, because he beleueth that some shall be saued, but hee beleueth not that hee himselfe particularly shall be saued, because he being content with a generall faith, doth neuer apply the promises of God to himselfe, neither doth he so much as conceiue any purpose, desire, or endeavour to apply the same, or any wrastring or struing against securitie or carelesnesse and distrust. *Iam. 2. 19. Thou beleeuest that there is one God, thou doest well. the devils also beleeue it, and tremble. Mat. 13. 20. And hee that receiued seed in the stony ground, is hee which beareth the word, and incontinently with ioy receiveth it. 21. Yet hath hee no roots in himselfe, and dureth but a season. Ioh. 2. 23. Now when he was at Ierusalem at the Passouer in the feast, many beleeued in his Name when they saw his miracles which he did. 24. But Iesu did not commit himselfe unto them, because hee knew them all.*

The fourth is, a tasting of heavenly gifts: as of Iustification, and of Sanctification, and of the vertues of the world to come. This tasting is verely a sense in the hearts of the reprobates, whereby they doe perceiue and feelee the excellencie of Gods benefitts, notwithstanding they doe not enioy the same. For it is one thing to tast of dainties at a banquet, and another thing to feed and to be nourished thereby. *Heb. 6. 4. For it is impossible, that they which were once lightened, and haue tasted of the heavenly gifts, and were made partakers of the Holy Ghost.*

The fift degree is, the outward holines of life for a time, vnder which, is comprehended a zeale in the profession of religion, a reuerence and feare towards Gods ministers, and amendment of life in many things. *Mark. 6. 30. For Herod feared Iohn, knowing that hee was a iust man and an holy, and reuerenced him, and when he heard him, he did many things, and heard him gladly. Act. 18. 13. Then Simon himselfe beleeued also, and was baptized, and continued with Philip, and wondered when he saw the signes and great miracles which were done. Hof. 6. 4. O Ephraim, what shall I doe vnto thee? O Iudah, how shall I entreate thee? for your goodnes is as a morning cloud, & as the morning dew it goeth away.*

The second degree of the execution of Gods counsell of reprobation, in men of ripe age which are called, is a falling away againe, which for the most part is effected and wrought after this manner. First, the reprobate is deceived by some sinne. Secondly, his heart is hardened by the same sinne. Thirdly, his heart being hardened, it becommeth wicked and peruerse. Fourthly, then followeth his incredulitie and vnbeliefe, whereby hee consenteth not to Gods word, when he hath heard and knowne it. Fifthly, an Apostasie, or falling away from faith in Christ, doth immediately follow this vnbeliefe. *Hebr. 3. 12, 13. Take heed, brethren, leaſt at any time there be in any of you an euill heart, & vnfaithfull, to depart away from the liuing God. 1. Tim. 2. 19.*

This Apostasie, is sometimes finne against the holy Ghost. In the finne against the holy Ghost, we haue these seuerall poynts to bee considered: I. The Name; it is called a finne against the holie Ghost, not because it is done against the person, or deitie of the holie Ghost (for in this respect he that sinneth against the holie Ghost, sinneth in like sort against both the Father, and the Sonne) but it is so called, because it is done contrarie to the immediate action, namely, the illumination of the holie Ghost. For albeit this be an action common to the whole Trinitie, yet the Father and the Sonne doe effect the same by the holie Ghost. II. The Efficient cause of it; which is a set & obstinate malice against God, and against his Christ. Therefore when a man doth in the time of persecution, either for feare, or rashly denie Christ, he doth not commit this finne against the holie Ghost, as may appeare by the example of Peter, who denied Christ. Matth. 26. 73, 74, 75. Neither doth he which persecuteth Christ and his Church vpon ignorance fall into this finne. Paul persecuted the Church of Christ, and yet God had mercie on him, because he did it ignorantly. 1. Timoth. 1. 13. Many of the Iewes crucified our Sauour Christ, who afterward, because they committed that grieuous fact vpon ignorance, repenting at Peters sermon, they did obtaine remission of their finnes. Act. 3. 17, 37. III. The Obiect, namely God himselfe, and the Mediatour Christ Iesus. For the malice of this sinne is directed against the very maiestie of God himselfe, and against Christ. Hebr. 10. 29. *Of how much sorer punishment suppose you shall be bee worthe, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament as an vnholie thing, wherewith he was sanctified, and doth despise the spirit of grace?* Therefore this sinne doth directly respect the first table of the morall law, and is not some particular slipping aside from the obseruation of those commandements which are contained in this first table, such as are some doubtings concerning God, or of the truth of the Scriptures, or of Christ, &c. but it is a generall defection and apostasie from God, & that totally. IV. The subiect in which it is. This sin is found in none at all, but such as haue been enlightened by the holie Ghost, and haue tasted of the good gift of God. Heb. 6. 4, 6. Neither is it in him a bare cogitation alone, but an eternall action, or rather such a blasphemie against God as proceedeth from a malicious, and obstinate heart. Matth. 12. 31. V. The Elect cannot commit this sinne: and therefore they who feele in themselves a sure testimonie of their election, neede neuer to despaire: nay, this sinne is not in euery reprobate: for many of them dye before they haue this illumination by Gods spirite. VI. This sinne cannot bee forgien, not because it is greater then that Christs merite can satisfie for it, but because after a man hath once committed this sinne, it is impossible for him to repent. For the gift of repentance proceedeth from the holy Ghost, and the holy Ghost remaineth in vs through Christ apprehended by faith: now no man doth apprehend Christ, that doth maliriously despise and contemne him. VII. It is very hard to know when a man com-

mitteth this sin, because the roote thereof, namely, set malice, lurketh inwardly in the heart, and is not so easily discerned.

One of all this which hath been spoken, we may thus define this sinne. The sinne against the holy Ghost is a voluntarie, and obstinate deniall of, and blasphemie against the Sonne of God, or that truth which was before acknowledged concerning him, and so consequently an vniuersall defection from God and his true Church. We haue an example of this sinne partly in the diuell, who, albeit he knew well enough that Iesus was that Christ, yet he neuer ceased both wittingly and willingly with all his power, to oppugne the sacred Maiestie of GOD, together with the kingdom of Iesus Christ, and, as farre forth as he could, verily to supplant the same, partly in the Pharises, Marth, chap. 12. 31. Ioh. 3. 2.

After Apostasie followeth pollution, which is the very fulnesse of all iniquitie, altogether contrarie to sanctification. Gen. 15. 16. *And in the fourth generation they shall come thither againe, for the wickednesse of the Amorites is not yet full.*

The third degree is damnation, whereby the reprobates are deliuered vp to eternall punishment. The execution of damnation beginneth in death, and is finished in the last iudgement. Luk. 16. 22. *And it was so that the begger dyed, and was carried by the Angell into Abrahams bosome; the rich man also died and was burned.* 23. *And being in belluements, he lift vp his eyes and saw Abraham a farre off, and Lazarus in his bosome.*

The execution of the decree of reprobation in Infidels, which are not called, is this. First, they haue by nature ignorance and vanitie of minde. After that followeth hardnesse of heart, whereby they become voyde of all sorrow for their sinnes. Then cometh a reprobate sense, which is, when the naturall light of reason and of the iudgement of good and euill, is extinguished. Afterward, when the heart ceaseth to sorrowe, then ariseth a committing of sinne with greedinesse. Then cometh pollution, which is the fulnesse of sinne. Lastly, a iust reward is given to all these, to wit, fearefull condemnation. Eph. 4. 18. *Having their cogitations darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardnesse of their hearts.* Rom. 1. 28. *For as they regarded not to know God, euen so God deliuered them up to a reprobate minde, so doe those things which are not convenient.*

CHAP

God's eternal decree, whereby he decreed

1. To create mankind.

2. To give a law to his creature with conditions
 both of life and death.

3. After the giving of the law to permit the fall.

4. To redeem mankind in Christ; so that
 salvation is in him, and made sure.

5. To all mankind to redemption in time: here
 is an eternal decree.

Predestination is eternal. It is God's eternal decree, whereby he decreed to create mankind, to give a law to his creature with conditions both of life and death, after the giving of the law to permit the fall, to redeem mankind in Christ, so that salvation is in him, and made sure, to all mankind to redemption in time: here is an eternal decree.

The eternal decree of God.

Gods eternall decree, whereby he decreed

1. To create mankinde.
2. To give a law to his creature with conditions both of life and death.
3. After the giving of the law to permit the fall.
4. To redeeme all mankinde in Christ; so that *election* is in this place made *universal*.
5. To all mankind so redeemed in time: here is an *universal vocation*.

Predestination or special election, whereby God purposed with himselfe vpon his meere mercie, to bestow faith vpon some certaine of Adams posteritie called: and in like sort freely, not by faith or workes fore-scene to iustifie, and glorifie.

Incredulitie & contumacie fore-knowne: whereby the rest of Adams posteritie, refuse grace offered in the Gospell. |

The decree of Reprobation, whereby God, for their contumacie foreknowne, decreed to condemne them to destruction.

The manifestation of Gods glorie.

the inheritance of the saints, and of such as are made heirs of the kingdom of

CHAP. 54.

Christ. Coloss. 1. 13.

Concerning a new devised doctrine of Predesti-
nation, taught by some new and late Diuines.



Establishe new Diuines of our age, haue of late erected vpon
a new doctrine of Predestination, in which, fearing belike
least they should make God both vniust, and vnmerci-
full, they doe in the distribution of the causes of saluation
and damnation, turne them vpside downe; as may ap-
peare by their description in this table.

But this their doctrine hath some foule errors and del-
fects, the which I, according as I shall be able, will briefly touch.

The I. Error.

*There is a certaine vniuersall election, whereby God, without any
either restraint, or exception of persons, hath decreed to redeeme by Christ, and
to reconcile vnto himselfe all mankind wholly, fallen in Adam, yea every singu-
lar person, as well the Reprobate as the Elect.*

The Confutation.

The very name of Election doth fully confute this: for none can be said to
be *elect*, if so be that God would haue all men elected in Christ. For he that
electeth, or maketh choice, cannot bee said to take all: neither can he that ac-
cepteth of all, be said to make choice onely of some.

Obiect. Election is nothing els but dilection, or loue: but this wee know,
that God loueth all his creatures; therefore he electeth all his creatures.

Answer. I. I denie that to elect is to loue, but to ordaine and appoint to
loue. Rom. 9. 13. II. God doth loue all his creatures, yet not all equally, but
euery one in their place.

Furthermore, this position doth flatly repugne the most plaine places of ho-
lie Scripture. Tit. 2. 14. *Who gave himselfe for vs, that he might redeeme vs from
all iniquitie, and purge vs to be a peculiar people vnto himselfe.* Ioh. 10. *I giue my
life for my sheepe.* *Exception.* All men are the sheepe of Christ. *Answer.*
Iohn addeth, *And my sheepe heare my voyce, and I know them, and they followe
me, and I giue vnto them eternall life, whether shall they perishe.* Eph. 5. 23. *Christ
is the head of the Church, and the same is the Sauour of his bodie* *uer.* 25. *Christ
loved the Church, and gave himselfe for it.* Redemption and remission of sins, is

the inheritance of the Saints, and of such as are made heires of the kingdome of Christ. Coloss. 1. 13.

Againe, looke for whom Christ is an Aduocate, and to them onely is he a Redeemer; for redemption and intercession, which are parts of Christs priesthood, the one is as generall and large as the other, and are so surely vnited and fastened together, as that one cannot be without the other. But Christ is onely an Aduocate of the faithfull. Ioh. 17. in that his Solemne prayer, he first prayeth for himselfe, namely, his Disciples, elected not onely to the Apostleship, but also to eternall life: and then, verse 20. he prayeth like wise for them that should beleue in him by their word. Now against these, he opposeth *the world*, for which he prayeth not that it may attaine eternall life. And, Rom. 8. *Who shall accuse Gods elect?* Christ sitteth at the right hand of the Father and maketh intercession for vs. Furthermore, the members of Christs Church, are called the *Redeemed of the Lord*, Psal. 87. Therefore this priuiledge is not given to all alike.

Expection. This vniuersall reconciliation is not in respect of man, but God himselfe, who, both made it for all, and offereth it to all. **Answer.** If Christ became once before God a reconciliation for all mens sinnes, yea and also satisfied for them all, it must needs follow that before God all those sinnes must be quite blotted out of his remembrance. For the actuall blotting out of sin, doth inseparably depend vpon reconciliation for sinnes: and satisfaction doth inferre by God, and that necessarily, the very real and generall abolishment of the guilt and punishment of sinne.

Obiect. 1. Christ tooke vpon him mans nature: therefore hee redeemed mans nature generally. **Answer. 1.** It followeth not, except wee would say that Christ redeemed his own humanitie, which cannot be any waies possible. **II.** Every woman doth partake the humane nature of every man, yet is not every man each womans husband, but hers alone with whom by the covenant in matrimonie, he is made one flesh: and in like sort Christ did by his incarnation (*una cum ratione*) take also vpon him mans nature, and that common to all Adams progenie, yet is hee the husband of his Church alone, by another more peculiar coniunction, namely, the bond of the spirit and of faith. And by it the Church is become flesh of his flesh, and bone of his bone Eph. 5. 20. And therefore she alone may iustly claime title to the death of Christ and all his merits.

Obiectiō. II. Christs redemption is as generall, as Adams fall was: and therefore it appertaineth to all Adams posteritie. **Answer.** Adam was a type of Christ, and Christ a counter-type correspondent to Adam. Adam was the roote of all his successors, or all that should come of him, from the which first Adam was sinne, and death deriued: againe, Christ he is also a roote, but of the elect onely, and such as beleue, to whom, from him proceede righteousness, and life eternall. He cannot be said to bee the roote of all, and euerie singular man, because that all doe not drinke and receiue this his righteousness, and life,

life, neither are they actually by him made righteous. Romans 1. 17, 19. *Obiect.* The benefit of Christs death redounded to all. *Answer.* It did, to all that beleue. For as Adams destroyed all those that were borne of him: so Christ doth iustifie and saue all those that are borne anew by him, and none other. *Obiect.* If that Adams sinne destroyed all, and Christs merite doth not saue all: then is Adams sinne more forceable to condemne, then Christs mercie is to saue. *Answer.* Wee must not esteeme of the mercie of Christ by the number of men which receiue mercie (for so indeede I graunt, that as Adams fall made all vniust, so the mercie of Christ and his redemption should actually iustifie all) but wee must rather measure it by the efficacie and dignitie thereof, then by the number on whom it is bestowed. For it was a more easie thing to destroy all by sinne, then by grace to saue but one. Man, being but meeke man, could destroy all: but to saue euen one, none could doe it, but such an one as was both God and man.

Obiect. III. Many places of Scripture there are which affirme this, that the benefit of Christs death doth appertaine vnto al. Rom. 11. *God hath sent vp all vnder sinne, that he might haue mercie vpon all.* 1. Tim. 2. 4. *God would haue all men to be saued.* 2. Pet. 1. 9. *God would not haue any to perishe but all come to repentance.* *Answer.* I. You must vnderstand all that beleue, as it is Matth. 11. 28. *All that are weary and heavily laden, Ioh. 3. 16. All that beleue.* Gal. 3. 23. The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ, should be giuen to them which beleue. Act. 10. 43. *All which beleue.* And surely there is as well a generalitie of them that beleue, as of the whole world. II. We may vnderstand by (all) of all sorts some, not euery singuler person of all sorts. So, Reuel. 5. 9. Christ is said to haue redeemed some out of euery kindred, and tongue, and people, and nation. And Gal. 3. 28. *There is neither Iew nor Grecian, neither bond nor free, there is neither male nor female, for ye are all one in Christ Iesus.* Matth. 4. Christ is said to haue healed euery disease, that is, euery kind of disease. And Augustine to this purpose hath a fit rule. All is offered for many, as Rom. 5. 18, 19. Augustine in his Manuel to Laurent. chap. 203. *It is thus said (saith Augustine) God would haue all to be saued, not because there was no man which he would haue damned, who therefore would not doe miracles amongst them, which would as he saith, haue repented, if he had done miracles, but that by all men we should vnderstand all sorts of men, howsoeuer distinguished, whether Kings, private persons, &c.* And in his booke de Corrept. & gratia, chap. 14. *It is said, he would haue all to be saued, so as we must vnderstand all such as are predestinate to be saued, because amongst them there are all sorts of men, as he said to the Pharisees, Thou shalt see euery hearte.* III. These two, to be willing to saue man, and that he should come to the sauing knowledge of the truth, are inseparably vnitied together. 1. Tim. 2. 4. But the second we see doth not agree to all and euery singuler person: therefore the first cannot.

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Obiect. IV. In many places of Scripture Christ is said to redeeme the world, as 1. Ioh. 2. 2. *He is a propitiation for the sins of the whole world.* *Ans.* This word

word *world*, signifieth, I. the frame of heauen and earth. II. All men both good and bad together. III. The companie of vnbeleruers, and malignant haters of Christ. IV. The congregation of the Elect, dispersed ouer the face of the whole earth, and to be gathered out of the same. In this fourth signification we must vnderstand such places as are aboue mentioned. Abraham is called *the beire of the world*, Romans 4. 13. that is, of many nations. Gen. 17. vers. 45.

Obiect. V. God will not the death of a sinner, but rather that he repent and liue. Ezech. 18. 23. *Answer.* Augustine in his 1. booke to Simplicius, 2. quest. answereth this question. *You must, saith he, distinguish betwixt man, as hee is borne man, and man, as he is a sinner. For God is not delighted with the destruction of man, as he is man, but as he is a sinner: neither will he simply the death of any as he is a sinner, or as it is the ruine and destruction of his creature: but in that, by the detestation and renenge of sinne with eternall death, his glorie is exceedingly aduanced.* God therefore will the death of a sinner, but as it is a punishment, that is, as it is a meanes to declare and set out his diuine iustice: and therefore it is an vntruth for a man to say that God would haue none condemned. For whereas men are once condemned, it must bee either with Gods will, or without it: if without it, then the will of God must needes suffer violence, the which to affirme is great impietie: if with his will, God must needes chaunge his sentence before set downe, but we must not presume to say so.

Obiect. VI. God is the Father of all. Malach. 2. 10. *Answer.* This place is meant of Gods Church, out of which, al men, standing in that corrupt estate by Adam, are the children of wrath, and of the diuell. Ephes. 2. 2. Iohn. 8. vers. 44.

Obiect. VII. If God did elect some, and reiect others, he must needes be (as some hold) a respecter of persons. *Answer.* I. One is sayd then to accept, or haue respect of persons, when as hee by some circumstances inherent in the person, is moued to doe this or that: Now, as for God, he did vpon his meere pleasure elect some, and reiect others eternally, not moued or vrged thereunto by any thing whatsoever, out of himselfe. II. He is debter to none, but may by good right doe with his creatures what seemeth good vnto him in his owne eyes. III. It is one thing with God to accept of persons, and another to make choice of men. This if wee should not graunt, it would follow that God must bee deemed blame-worthie, because he made not all his creatures most glorious Angels.

Obiect. VIII. If God decreed to reiect certaine men, then did he hate his creature. *Answer.* God decreed to reiect his creature and workmanship, not because hee hated it, but because hee appointed it to hatred. And it is one thing to hate, and another to appoint to hatred. And indeede God doth not actually hate any thing, but for sinne. That saying of Augustine to Simplicius is fit for this purpose. *When God maketh the wicked, whom he doth not iustifie, vessels of wrath, he doth it not to hate that which he made: for in that he made them*

them vessels, they haue their vse, namely, that by their paines to which they were ordained, the vessels of honour might reape profite. God therefore doth not hate them, in that they are men, or vessels, neither any thing that he made in them by creation, or ordination. For God hateth nothing which he hath made. But in as much as he made them vessels of destruction, he did it to instruct others. As for their impietie, which he neuer made, that he hateth vtterly. As therefore a iudge hateth thest in a man, but he doth not hate his punishment that he is sent to work in the mines. For that beeste doth the first, the iudge the latter: so God, whereas of the companie of them which perish, he maketh vessels of perdition, he doth not therefore hate that which he doth, that is, the condemnation of those which perish in their due punishment for sinne.

Obiect. IX. The reprobates are said in many places of Scripture to bee redeemed by Christ, as 2. Pet. 2. 1. *Answer.* First, wee must not vnderstand such places meant of all reprobates, but of such as are for a time in the Church. II. They are sayd to bee redeemed, iustified, and sanctified, both in their owne iudgements, and the Churches also, in as much as they make an externall profession of the faith. But this is a iudgement of charitie, not of certaintie.

Obiect. X. God might bee thought cruell, if that hee had ordained the greatest part of the world to destruction. *Answer.* God could well enough haue decreed, that euen all men should vterly haue been reiected, and yet he should haue been neuer a whit either cruell or vniust. Reasons. I. He ad iudged all and euery one of those soule and wicked spirits which fell from him, to eternall torments. II. He decreed also, as is apparant by the euent, that men should liue by the slaughter of beasts; and yet God is not therefore cruell against them: and surely God is no more bounden vnto man, then vnto the very brutt beasts.

Exception. God appointed all to be saued, with this caueat and condition, *If they beleue.* *Answer.* This is absurd to affirme: for, I. by this meanes the decree of God should depend vpon the will of man, when as contrarilie Gods decree doth limite and order all inferiour causes. II. It quite taketh away the certaintie of Gods decree, because a conditionall proposition doth set downe nothing as being, or, it doth not certainly affirme any thing.

Obiection. If the merite of Christ did not extend it selfe as farre as the fall of Adam, then is not the head of the Serpent broken, nor Satans kingdom abolished by Christ. *Answer.* This bruising of the Serpents head, is seene in them onely which are at enimitie with the Serpent, namely, in such as truelie beleue. Genesis chap. 3. vers. 15. compared with Rom. chap. 16. vers. 20.

To conclude, that is not true which they say, namely, that this opinion of an vniuersall and effectuall redemption of euery singuler man, is a notable remedie to comfort afflicted consciences. For I appeale to the iudgement of all men, whether there is in this manner of consolation, any great comfort to the conscience afflicted.

Christ dyed for all men:

Thou art a man,

Therefore Christ died for thee.

The II. Error.

God did foreknow the fall of Adam, but he did not by his eternall decree fore-ordaine the same: and therefore that his fall was without the agent permission of God.

The Confutation.

It is false. For, I. There is not the least thing in nature, but it commeth to passe by the decree and will of God. Matth. 10. 30. Wherefore such as affirme, that God did onely foreknow this, or that, they doe either quite overturne the providence of GOD, or at the least imagine that it is a very idle providence. II. The fact of Herod and Pilate in deliuering Christ against their owne consciences, to bee crucified, may seeme to bee as heinous as was Adams fall, and yet they are said to haue done that, which *the hand of the Lord had fore-ordained to be done.* Act. 4. 24. Againce, the fall of Adam was two manner of waies by Gods actiue, or rather operative permission. I. In as much as the fall was an action: for in God alone wee liue, we moue, and haue our being. II. In as much as that his fall was but a bare triall of his loyaltie to God, whereby God would trie both the power, and will of his creature.

The III. Error.

God, by reason that he did foresee the disobedience of some, or, that they would contemne the Gospell, did decree their destruction and condemnation.

The Confutation.

We utterly denie, that the foreseeing of the contempt of grace in any, was the first and principall cause of the decree of reprobation. Reasons. I. Paul, Rom. 1. doth deriue the common condemnation of the Gentiles from hence, namely, that they *withheld the truth in unrighteousnes*, that is, because they did wittingly extinguish that light of nature, by their wicked doings, which they had of the knowledge of God, and would not obey their consciences inwardly checking them for the same. II. If that faith foreseene, bee not the cause of the decree of Election, it cannot be that the want of faith foreseene, should be the cause of the decree of reprobation; but rather as faith doth in order of causes followe after election, so must incredulitie reprobation. For there is the like reason or proportion of contraries. III. Many infants de-

part this life, both being out of the true Church, and before they haue any vse of reason: and againe many there are, which albeit they liue long, yet being either idiots & fooles, or borne deafe, they cannot conuey any vie of reason: in all which, it is not credible that there should bee suspected any contempt of the Gospell which they could not learne. *IV.* Esau was hated of God for none other cause, but for that it so pleased him. *Romans 9. 18.* *V.* If this opinion should bee true, then would it follow that men should be condemned for nothing els but incredulitie: the which is not so. *Ioh 3. 36.* Christ speaking of vnbeleefe, saith not that for it the wrath of God came vpon man, but *remaineth vpon him.* And why should we daily aske pardon for our finnes, if nothing but incredulitie or vnbeleefe condemned vs? nay, although that there were neuer any contempt of the Gospell, yet that corruption of originall sinne, were sufficient enough to condemne men. *VI.* Also that admiration which Paul hath, *Rom. 9. 20.* *O man, who art thou which disputest with God!* doth plainly shew that the cause of the decree of God in selecting some, is vnsearchable: and that it doth not at all depend vpon any foreseene contumacie towards the grace of God offered in the Gospell. For if it were otherwise, wee might easily giue a reason of Gods decree. *Augustine* epist. 109. saith very well, *Who (saith hee) created the reprobates, but God? and why, but because so pleased him? but why pleased it him? O man, who art thou that disputest with God?*

Some diuines perceiuing that this is an hard sentence, they goe about to mitigate it in this sort. *The matter, say they, or obiect of predestination, is a reasonable creature, and that not simply, or absolutely considered, but partly as it fell, partly as of it selfe it was subiect to fall: and theroupon God preordinating men from euerlasting, considered them, not simply as he was to make them men, but as they were such men as might fall into sinne, and againe be redeemed by Christ, and after called to the light of the Gospell. The efficient or first motiue cause, was not any foreknowne cause either this or that, but the moere will of God. For he disposeth all things not of, and by his foreknowledge, but rather according to the same.* But these things albeit they may seeme to be subtile deuises, yet are they not altogether true. *Reasons.* *I.* The potter when he purposeth to make some vessell, doth not consider the clay, and regard in it some inherent qualitie, to make such a vessell, but hee maketh it of such and such a forme, to this or that vse, euen of his alone free will and pleasure. *II.* *Rom. 9. 21.* *Hath not the potter power to make of the same lump one vessell to honour, and another to dishonour?* In which place we may not vnderstand by the name *lump*, all mankind corrupted, and fallen, and so to be redeemed in Christ: for then Paul would not haue said that God made vessells of wrath, but rather that he did forsake them after they were made. *III.* This seemeth preposterous, that God did first foreknow mankind, created, fallen, and redeemed in Christ: and that afterward he ordained the so foreknowne, to life or to death. For the end is the first thing in the intention of the agent: neither will a most skilfull workman first pre-

pare meanes by which he may be helped to do a thing, before he hath set down in his minde all the ends, both such as are most neere, and them that are very farre off. Now we know this, that mans creation, and his fall in Adam, are but meanes to execute Gods predestination, and therefore are subordinate vnto it: but the ende of Gods decree is the manifestation of his glorie in saving some, and condemning others. Therefore we may not once imagine that God did first consult of the meanes whereby he determined to execute his decree, before he deliberated of the election, and reprobation of man.

The III. Error.

Gods calling to the knowledge of the Gospell is vniuersall, yea of all men and euery singular person, without exception.

The Confutation.

This is a very vnreasonable position. Reasons. I. God would not haue all men called, Matth. 20. 16. *Many are called, but few are chosen.* He saith not that all, but many are called. Christ in his Disciples first ambassage, charged them that they should not preach to the Gentiles of his comming: and to the Cananitish woman he saith, *It is not lawfull to giue that which is holy vnto dogges.* Matth. 13. 12. *It is not giuen to euery one to know the mysteries of the kingdome of God.* Rom. 16. 25. *The myserie of the Gospell* (whether it be meant of Christ, or the calling of the Gentiles) *was kept secret from the beginning of the world.* II. There bee many millions of men, which haue not so much as heard of Christ. Act. 14. 16. *God in times past suffered all the Gentiles so walke in their owne waies.* III. The greatest part of the world hath euer been out of the Couenant. Ephes. 2. 12. *Ye were, I say, at that time without Christ, and were aliens from the common-wealth of Israel, and strangers from the covenants of promise, and had no hope, and were without God in the world: but now ye are no more strangers and forrenners, but citizens with the Saints.*

Obiect. They are said to be (as *Caluist* saith) not simply alienated, but abalienated from God: now how could they be abalienated, except either they or their predecessors had been in the couenant? **Answer.** The Gentiles are not said to be abalienated from the couenant, but from the common-wealth of Israel: because that God had then by certaine lawes, rites, and ceremonies vterly seuered, and distinguished the people of the Iewes from all other nations.

Obiect. This generall calling is not to be vnderstood simply of the ministration of the word, but of the will of God, deliuered presently after the fall in his vniuersal word, but afterward in his written word: and this all men ought to know, although many, through their owne default, know it not. **Answer.** But the Scriptures were committed to the custodie of the Church of God, and

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every one was not credited with them. Rom. 3. 2. *Knowledge howeuer is forced by committed the Oracles of God.* 1. Tim. 3. 15. *The Church is the pillar and ground of truth.* Psalm. 147. 19. *He shewed his wonders vnto Jacob, and his statutes and lawes to the house of Israel.* 20. *He hath not dealt so with every nation: therefore they haue not knowne his lawes.* Psal. 76. 1. *The Lord is fauourable to Israel, and in Israel is his name great.*

Obiect. The covenant of Grace was made with Adam and Eue, and in them all mankind was receiued both into the Church and cōuenant, and also called to the knowledge of God. *Answer.* In this reason wanteth their common reason and sense, to say that God giuing his promise in the daies of Adam and Noah, did in them call all mankind that should come after II. Adam before his fall, did indeede receive the grace both for himselfe, and for others also: and in the fall, he lost it both for himselfe, and for all others: but after the fall, he receiued the promise for himselfe alone, and not for the whole world, otherwise the first Adam should not only haue been a liuing creature, but a quickening spirit, the which is proper to the second Adam. 1. Cor. chap. 15. vers. 45.

The Conclusion. I. That God would haue all, and each singuler man to bee saued: and withall he would haue some ordained to hatred, and perdition: or, That in regard of God, all men are elected, and redeemed, but in regard of the event, many perish. II. The guilt of Adams sinne must not be imputed to any one of his posteritie, because that God, hauing mercie of all generally in Christ, did take into the cōuenant of reconciliation all mankind. Now if but the guiltines of Adams fall be taken away, the punishment forthwith ceaseth to be a punishment, and corruption it selfe is by little and little abolished in all men.

CHAP. 55. AND

Of the state and condition of the Reprobates when they are dead.



THe death of the Reprobate, is a separation of the bodie and the soule: of the bodie, that for a time it may lye dead in the earth: of the soule, that it may feelee the torments of hell, euen vntill the time of the last iudgement: at which time the whole man shalbe cast into y most terrible & fearfull fire of hell. 1. Pet. 3. 19. *By the which he also went and preached vnto the spirits that are in prison.* Luk. 8. 2. Pet. 2. 4. *For if God spared not the Angels that*

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thus sinned, but cast them downe into hell, and delivered them into chains of darkness to be kept unto damnation.

The reprobate when they dye, doe become without sense and astonished, like vnto a stone: or els they are ouerwhelmed with a terrible horror of conscience, and despairing of their saluation, as it were, with a gulf of the sea ouerturning them. 1. Sam. 25. 37. *Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone.* 38. *And about ten daies after the Lord smote Nabal that he died.* Matth. 27. 5. *And when he had cast downe the silver pennes in the temple, he departed, and went and hanged himselfe.*

CHAP. 56.

Of the condemnation of the Reprobates at the last iudgement.



IN the last iudgement, at the sounde of the trumpet, the liuing being stricken with horror and feare, shall be changed in a moment, the dead shall rise againe to condemnation: both the liuing and the dead shall then haue immortall bodies, but without glorie: and they standing vpon the earth at the left hand of Christ the Iudge, shall heare the sentence of condemnation: *Depart from me ye cursed into everlasting fire, which is prepared for the diuell and his angels.* loh. 5. 29. *And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.* Matth. 25. 41. 1. Thess. 4. 16. *For the Lord himselfe shall descend from heauen with a shout, and with the voyce of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first.* 17. *Then shall we, which liue and remaine, be caught vp with them also in the cloudes, to meete the Lord in the ayre: and so shall we be euer with the Lord.*

CHAP. 57.

Of the estate of the Reprobates in hell.



AFTER that the sentence of condemnation is pronounced, then followeth euertlasting death: whereof this is the estate.

I. The Reprobates are separated from the presence and glorie of God.

II. They are punished with eternall confusion, and most bitter reproches: because all their secret wickedneses and sinnes are reuealed. 3. Thess. 1. 9. *Which shall be punished with euertlasting*

sing perdition, from the presence of the Lord, and from the glory of his power. *March. 5. 8. Blessed are the pure in heart, for they shall see God. 1. Ioh. 3. 2. And now little children, abide in him, that when he shall appear, wee may be bold, and not be ashamed before him at his coming.*

III. They haue fellowship with the diuell and his angels; *Match. 2. 27.*

IV. They are wholly in bodie and soule tormented with an incredible horror, and exceeding great anguish, through the sense & feeling of Gods wrath, poured out vpon them for euer. *Esay. 66. 24. And they shall see forth, and looke vpon the carcases of men, that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched: and they shall bee an abhorring vnto all flesh.*

Hereupon is the punishment of those that are condemned, called Hell fire, a worme, weeping, and gnashing of teeth, vnter darknesse, &c. *Reuel. 2. 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all they, shall haue their part in the lake which burneth with fire and brimstone, which is the second death. Mat. 23. 32. And shall cast them into a furnace of fire, there shall bee weeping and gnashing of teeth. Esay. 66. 24.*

A Corollary.

And this is the full execution of Gods decree of reprobation, whereby appeareth the great iustice of God in punishing sinne: from whence also commeth Gods glorie, which he propoundeth to himselfe, as the last and chiefest end in all these things. Therefore let every Christian propound the same end vnto himselfe. *Rom. 9. 14. What shall we say then? is there unrighteousnesse with God? God forbid. 15. For he said to Moses, I will haue mercie on him to whom I will shew mercie: and will haue compassion on him on whom I will haue compassion. 16. So then, it is not in him that willet, nor in him that runneth, but in God that sheweth mercie. 17. For the Scriptures saith vnto Pharaoh, For this same purpose haue I stirred thee vp, that I might shew my power in thee, and that my name might be declared throughout all the earth. 1. Corin. 10. 31. Whether therefore ye eat or drink, or whatsoeuer ye do, do all to the glorie of God.*

CHAP. 58.

Of the application of Predestination.



Heright applying of Predestination to the persons of men, is very necessarie: and it hath two parts. The first is the iudgement of particular predestination, and the second is, the vse of it.

The iudgement and discerning of a mans own predestination, is to be performed by meanes of these rules which follow.

I. The Elect alone, and all they that are elect, not onely may be, but also in Gods good time, are sure of election in Christ to eternall life. 1. Corinth. 2. 12. 2. Cor. 13. 5.

II. They haue not this knowledge from the first causes of Election, but rather from the last effects thereof: and they are especially two: The testimonie of Gods spirit, and the workes of Sanctification. 2. Pet. 1. 10 Rom. 8. 16.

III. If any doubt of this testimonie, it will appeare vnto them, whether it come from the Spirit of God, or their owne carnall presumption: First, by a full perswasion which they shall haue; for the holy Ghost will not barely say it, but perswadeth such, that they are the children of God, the which the flesh can not in any wise doe Secondly, by the manner of perswasion: for the holie Ghost draweth not reasons from the workes, or worthinesse of man, but from Gods fauour and loue: and this kind of perswasion is farre different from that which Satan vseth. Thirdly, by the effects of that testimonie. For if the perswasion arise from presumption, it is a dead perswasion: but contrariwise, it is most liuely and stirring, if it come from the holie Ghost. For such as are perswaded that they are elected, and adopted children of GOD, they will loue God, they will trust in him, and they will call vpon him with their whole heart.

IV. If the testimonie of Gods spirit bee not so powerfull in the elect, then may they iudge of their election, by that other effect of the holy Ghost: namely, Sanctification: like as we vse to iudge by heate that there is fire, when wee cannot see the flame it selfe.

V. And of all the effects of sanctification, these are most notable. I. To feelee our wants, and in the bitterness of heart to bewaile the offence to GOD in euery sinne. II. To stricke against the flesh, that is, to resist, and hate the vngodly motions thereof, and with griefe to thinke them burthenous and troublesome. III. To desire earnestly and vehemently the grace of God, and merite of Christ to obtaine eternall life. IV. When it is obtained, to account it a most precious iewel. Phil. 2. 8. V. To loue the minister of Gods word, in that he is a minister, and a Christian, in that hee is a Christian: and for that cause, if neede require, to be readie to spend our bloud with them. Mat. 10. 42. 1. Ioh. 3. 16. VI. To call vpon God earnestly, and with teares. VII. To desire and loue Christs comming, and the day of iudgement, that an end may be made of the daies of sinne. VIII. To flie all occasions of sinne, and seriously to endeouour to come to newnes of life. IX. To perseuere in these things to the last gaspe of life. Luther hath a good sentence for this purpose, *He that will serue God, must, saith he, beleene th. is which cannot be seene, hope for that which is deferred, and loue God, when he sheweth himselfe an enemy, and thus remaine to the end.*

VI. Now, if so bee all the effects of the spirit are very feeble in the godly, they must knowe this, that God trieth them, yet so, as they must not therewith bee dismaied, because it is most sure, that if they haue faith, but as much

as a graine of mustard seed, and be as weake as a young infant is, it is sufficient to ingraffe them into Christ, and therefore they must not doubt of their electiō, because they see their faith feeble, and the effects of the holie Ghost faint within them.

VII. Neither must hee, that as yet hath not felt in his heart any of these effects, presently conclude, that he is a reprobate: but let him rather vse the word of God, and the Sacraments, that he may haue an inward sense of the power of Christ, drawing him vnto him, and an assurance of his redemption by Christs death and passion.

VIII. No man may peremptorily set downe, that himselfe, or any other is a reprobate. For God doth oftentimes preferre those, which did seeme to be, most of all estranged from his fauour, to be in his kingdome about those, who in mans iudgement were the children of the kingdome. Hence is it, that Christ, saith: *The Publicanes and harlots go before you: and, many an one is called at the eleventh houre,* as appeareth by that notable example of the thiefe vpon the crosse.

The vses, which may bee made of this doctrine of predestination, are very many. First, for our instruction, we are taught these things.

I. That there is neither any iustification by works, nor any workes of ours that are meritorious. For election is by the free grace of God: and therefore in like sort is iustification. For, as I said before, the cause of the cause, is the cause of the thing caused. And for this reason, in the worke of saluation, grace doth wholly challenge all to it selfe. Rom. chap. 8. 1. *Verſe 1.* *All this time there is a remnant through the election of grace.* Tit. 1. 2. *Who hath ſaued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen to vs, through Christ Iesus before the world was.* Philip. 1. 29. *Vnto you it is giuen for Christ, that not onely ye should beleene in him but also suffer for his ſake.* Rom. 3. 24. *Wee are iustified freely by grace.* Tit. 3. 5. *Not by the workes of righteousness, which we had done, but according to his mercie he ſaued vs.* Ezech. 36. 27. *I will cause you to walke in my statutes.* Rom. 6. 23. *The gift of God is eternall life.*

II. That Astrologie, teaching, by the casting of Natiuities, what men will be, is ridiculous, and impious: because it determineth, that such shall bee very like in life, and conuersation, whom God in his predestination hath made vnlke. Jacob and Esau, borne of the same parents, and almost in the same moment of time, (for Jacob held Esau by the heele as he was borne) were of most vnlke dispositions, and had diuers euents. The like may we see in all twinnes, and others, which are borne at the same time.

III. That God is most wise, omnipotent, iust, and mercifull. *O the wonderfull riches, both of the wisdom and knowledge of God! how unsearchable are his iudgements, and his wayes past finding out!* Ephe. 1. 5. *Who hath predestinate vs, to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.*

Secondly, being the servants of Christ, we are admonished
 I. To fight against all doubting and diffidence of our salvation, because it
 neither dependeth vpon workes, nor faith, but vpon Gods decree which is im-
 mutable. Matth. 24. 24. Luk. 10. 20. *Reioyce that your names are written in the
 booke of life.* Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen?
 it is God that iustificeth, who shall condemne?* 2. Tim. 2. 19. This teacheth, that
 the anker of hope must be fixed in the truth, and stabilitie of the immutable
 good pleasure of God: so that albeit our faith be so tossed, as that it is in danger
 of shipwracke, neuerthelesse it must neuer sinke to the bottome, but even in
 the middest of danger, take hold vpon repentance, as on a board, and so re-
 couer it selfe.

II. To humble our soules vnder the mightie hand of God: for wee are as
 clay in the hand of the potter. Rom. 9. 21. *They through infidelitie are broken
 off, but thou standest through faith. Be not high minded, but feare.*

III. To giue all glorie to God. 2. Thess. 2. 13. *We ought to giue thanks al-
 way to God for you brethren, beloued of the Lord, because that God hath from
 the beginning chosen you to salvation.*

IV. To beare crosses patiently. Rom. 8. 29. *Those which he knew before, he
 hath also predestinere, so he made like to the image of his Sonne.* This likeness to
 Christ, is in bearing afflictions. Phil. 3. 10. *That I may know him, and the vertue
 of his resurrection, and the fellowship of his afflictions, so bee made conformable
 to his death.*

V. To doe good workes. Ephes. 2. 10. *We are his workmanship created
 in Christ Iesus to good workes, which God hath ordained, that we should walke
 in them.*

Thus much concerning Theologie.

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AN EXCELLENT TREA-

rise of comforting such, as are troubled about
their Predestination,

Taken out of the second answer of M. Beza, to D. Andreas, in the all of
their Colloquie at Mompelgart, &c.



VNesse (saith D. Andreas) regeneration be alwaies united
to baptism, and remaineth in such as are baptized, how
should the troubled consciences of those be eased and com-
forted, who because they feele not in themselves any good
motions of Gods holie Spirit, finde none other refuge, but
the Words and Sacramentes, especiallie the Sacrament of
Baptisme? Nowe this remedie would bee of small force,
except it bee opposed against those imaginations, which
the diuill casteth into a troubled heart; yea, except it taught such, that God
is greater then our heart, who in Baptisme hath not onely offered vs the adoption
offsonnes, but hath indeed bestowed the same upon vs: as it is said by Christ, Hee
that beleueth, and is baptized, shall be saued. And by Paule, Ye which are
baptized, haue put on Christ. Dauid being armed with the like comfort
from his circumcision, feared not to ioyne battell with that great giant Goliath:
and if this were not so, it must needes followe, that Baptisme were na-
thing els but an idle ceremonie; and also the persons of the Trinitie would bee
thought liars. Wherefore those afflicted men, when Satan assaulteth them, must
resist him with those words: Depart from me Satan, thou hast neither part nor
portion in the inheritance of my soule, because I am baptized in the Name of the
holie Trinitie, and so am trulie made the sonne of God by adoption. And are these
the strong weapons, which so many times, and in so many wordes, haue been
objected against me by D. Andreas? and whereby hee hath gotten the victo-
rie? But because this his reason is somewhat intricate, I will explaine it after this
sort. First, for the place of Scripture which he alleadgeth, namely, that God is
greater then our heart: It is so far from comforting an afflicted conscience, that
it will rather driue him to despaire. Neither doth Ioh. 3. epist. 3. 20. make men-
tion of it, to ease such as are in despaire, shewing vnto them by that sentence,
the greatnesse of Gods mercies; but rather that hee might thereby, euen
bruiſe in peeces the heartes of proud persons, when they consider the great-
nesse of Gods maiestie. And for the other place, when as a man doub-
teth of his saluation, and seeleth no testimonies of faith in himselfe, (for such
an one we heere speake of) what comfort, thinke you, can hee haue in these

wordes: *He that bakeweth, and is baptized, shall be saved*. For hee would rather reason contrarily thus: I indeed am baptized, yet for all that I beleue not, and therefore my Baptisme is not auailable, I must needs be condemned. For the saying of August, in his treatise vpon Ioh. 6. is very true, who speaking of Simon Magus, saith, *What good did it to him to be baptized? bragge not therefore*, saith he, *that thou art baptized, as though that were sufficient for thee, to inherite the kingdome of heauen*. As for the place of Paule, Galat. 3. I shewed plainly before, how D. Andreas did violently wrest it to his purpose.

Neither are his reasons, taken from the absurditie that would followe, of more force then the former, albeit hee maketh them speciall pillars to vnderprop the truth of his cause. For, I pray you, is God of lesse truth, because his truth is neglected, and derided of them that contemne it? Is the ceremonie of Baptisme therefore in vaine, because some refuse the grace offered in Baptisme: others (if we may beleue D. Andreas) reiect that grace when they haue receiued it? What? Is not the Gospell therefore the power of God to saluation, because it is to such as beleue not, the sauour of death to eternall death? May not the Supper of the Lord, bee a pledge of Gods couenant, because so many abuse these holy signes, or, (as D. Andreas is of opinion) the very body and blood of our Saviour Christ? And, that I may reason from that which is true in the experience of euery child, can the Sun be said to be without light, because they which are blind, and asleepe, haue no benefite by the light thereof, neither such as shut their eyes so close, that they will not enioy the comfort of the light? But amongst all, this one is most childish, that D. Andreas will make this his principall argument, namely, that in vaine did men, thus tempted, flie at all vnto Baptisme, vnlesse we conclude with him, that all such as are baptized, are in Baptisme adopted the sonnes of God. For first, if this were a good consequent from baptisme, it were in vaine, for such an afflicted conscience, to gather vnto himselfe a testimonie from the worde of God, and the other Sacrament of the Lords Supper, vnlesse we make all those to bee in like sort regenerate and adopted, vnto whom the word of God is preached, and the Lords supper administr'd, either of which, for D. Andreas to affirme, is a bold vntruth.

But to omit this, what if we graunt this which D. Andreas requireth concerning Baptisme? may not for all that, any that is so tempted, by Satans pollicie, refell this great comforter, by his owne argument? after this sort: I will grant D. Andreas your question: suppose I haue been baptized and adopted the sonne of God, yet seeing you teach, that the grace of God is not so sure but that I may fall fro the same, as indeed I feele that I haue greuously fallen, what doe you now els but lift me vp with one hand to heauen, and with the other cast me downe into hell? What meane you therefore to teach me those things which are so farre from easing me, as that contrariwise, they doe more and more lay out vnto me mine abominable and vngatefull heart? See now what sure

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consolation, consciences grievously afflicted may reap by this doctrine of their comforter D. Andreas.

Now if any be desirous to knowe, what spirituall comfort is most meete to be ministred vnto consciences so troubled, I will shewe them that which is grounded vpon a sure foundation, and which I my selfe haue often founde to be true in mine owne experience: the which also I purpose to handle mote largely, for the benefit of the Christian reader. First therefore wee teach, contrarily to that which D. Andreas doth most fallsie object against vs, that the eternall decree, or, as Paule speaketh, the purpose of God, must not bee sought in the bottomlesse counsell of God, but rather in the manifestation of it, namely, in his vocation, by the Word and Sacraments. This I speake of such as are of yeares of discretion, as they must needs be, whom wee seeke to comfort in this place.

Now because that externall vocation, is not proper onely to the elect (*for many are called, but few are chosen*) but such a vocation as is effectuell, that is, whereby the vnderstanding is not onely enlightened with the sauing knowledge of God, but in the will also there is created a true, though not a perfect hatred of sinne, from whence ariseth an abhorring of sinne, and loue of that which is good, or rather a desire to will, and do that which is right. Therefore when we see one thus dangerously tempted, we applie vnto his afflicted conscience, that true Penitencie, and comfortable and restorative medicine, which is taken from Gods effectuell vocation, as it were out of an Apothecaries boxe.

If therefore I haue to doe with such an one, who either was neuer called by the preaching of the Gospell, or if he were called, yet seemeth both to himselfe and others, neuer to haue regarded him that called: and hence concludeth that he is not in the number of them, whom God hath purposed to take pitie vpon: I forthwith tell him, that Satan playeth the Sopister, in teaching him thus to conclude: for this his reason is as vntrue, as if a man looking at midnight, & seeing that the Sunne is not then risen, should therefore affirme that it would neuer rise. And this is that which when I objected to D. Andreas, pag. 482. hee very boldly corrupting my meaning printed this as mine assertion, *Say vnto a man that is afflicted, the sunne is risen, although as yet it bee not risen.* But I teach not lies, howsoeuer this deprauation of my wordes came from D. Andreas printers, or himselfe. And whereas D. Andreas excepted, that this consolation were to no purpose, because he that was afflicted might doubt whether this sunne would euer rise or not: I answered to him, that which the printers haue quite left out, and which I will now therefore more fullie repeat. I was wont therefore to tell the partie thus troubled, after hee had forsaken his false and diuellish position: that although an externall vocation were not of force enough to appease an afflicted conscience, yet it was of sufficient force and efficacy against the diuell. For I tel him that they which neuer had externall nor

internall calling, they (if we regard an ordinarie calling) must needs perish: but whosoever is once called, he hath set, as it were, his foot in the first entrie into the kingdome of heauen: and vnles it be by his own default, he shal come afterwards into the courts of God, & so by degrees into his Maiesties pällace. And for the confirmation of this, I vse diuers waies. For why, say I, doubttest thou of his good will towards thee, who in mercie hath sent me a minister to call thee vnto him? thou hast no cause, vnlesse thou alledge the number of thy finnes. If this be all, why, oppose the infinite greatnes of Gods mercie against thy finnes, who hath sent me to bring thee vnto him. The Lord vouchsafeth to bring thee into the way of the elect, why art thou a stumbling blocke vnto thy selfe? and refuseth to follow him? If thou seekest not as yet inwardly thy selfe to be stirred forward, pray that thou maist be. Know this for a most sure truth, that this desire in thee is a pledge of Gods fatherlie good will towards thee. He neither can, nor will be wanting to this which he hath stirred vp in thee. After these exhortations, I shew him, how some are called at the eleuenth houre, how the Gentiles after many thousand yeeres were called to be Gods people, howe this theefe was saued vpon the crosse: these and other remedies I vied, whereof, I neuer remember, that it repented me.

But if I deale with such as haue before obeyed the Lords calling, and either by reason of some grieuous sinne into which they haue fallen, or because they haue absented themselues from the Church of GOD, or in that they, refusing publike and priuate admonitions, haue been offensive to the Church, or, which in mine experience, hath befallen manie verie good and godly persons, whilst they satisfie not themselues, they are so altogether busily conuersant in reprehending & iudging themselues, that they for a while forget the mercie of god: with these, to omit such as for some naturall infirmities, are, if they procure not speedie help of some expert Minister, most dangerously tempted, with these, I say, I vse this order.

First, I desire that they intimate vnto me, that which especially greeueth the, and as I vnderstand both the thing, and measure thereof by them: I take especial care of this, that they being already ouermuch cast downe, that I then, by the seuer denunciation of the Lawe, doe not quite ouerturne them: yet so, as that I doe not altogether withdrawe them either from condemning their former finnes, or the meditation of Gods indgment: And so, as much as I can, I temper the words of consolation, as that I nothing cloake Gods anger against them for their finnes.

After I haue thus prepared them, I then demand, whether they haue beene euer in this case, or no? Nay, say they, for the most part, the time was, when I was in great ioy and peace of conscience I serued the Lord, then was I an happy person, full of faith, full of hope: But now wretch that I am, I haue lost my first loue, and there is nothing vexeth me more, then to remember those times past. But, say I, whether consideration is more grieuous vnto thee, the apprehension

hension of Gods iudgments, or the dislike of thy self that thou shouldest offend so gracious and so louing a father? Both, say they, but especiallie the latter. Therefore, say I, sinne also displeaseth thee in that it is sinne, namely, because it is euill, and God who is goodnesse it selfe, is offended with it? It is euenes you told vs, say they, and I am now ashamed that so vile and wicked a wretch as my selfe, should come before so gracious and mercifull a Father. Then I tell them, that no man is offended, but rather is glad, when hee can inuincient whome hee hateth: this they graunt, and withall say, God forbid, that albeit the Lord hate me, I in like sort should hate him, unto whome, if it were possible, I would be reconciled againe. Then I adde this, Bee of good comfort, my deare brother, you are in good case. For who can loue God, especiallie, when he is wounded by him? who can bewaile the losse of his friendship? who can desire to come againe into his fauour, but he, whom God still loveth although for a time he be angrie with him? except peraduenture you haue not learned thus much, that the knowledge of our saluation cometh not from flesh and blood, but from God himselfe, who first vouchsafeth to instruct vs, and from Christ Iesus, manifesting the Father vnto vs: And that it is Gods blessing, that we doe loue God, who loued vs first, when wee were his enemies. You haue therefore, my good brother, iust cause, why you shoulde be greatly displeased with manie thinges past, but there is no cause why you should despaire. Brieflie, you haue inwardlie, and, as it were, dwelling with you, euident testimonies of your future reconciliation with God: especially if you cease not to pray vnto him earnestly, who hath laid the *foundation of repentance in you, to wit, a dislike of sinne, and a desire to bee reconciled vnto him.* The sheep which wandered out of the folde ceased not to be a sheep, albeit it went astray for a time: you now are that sheepe, to whom that faithfull shepheard of al those sheepe, which the father hath committed to him, leauing those ninety & nine, doth not so much by my ministerie, declare that he seeketh you, as hauing already sought you, though you not seeking him, hath indeed found you. *Knocke, saith he, & it shal be opened vnto you.* And haue you now forgotten those promises, which were so often made to them that repent? and also which they had experience of, who in the sight of the world were in a desperate case. But I, saith he, againe feelee no motions of the Comforter, I haue nowe no sense of faith, or hope: but I feelee all the contrarie. Nay, say I, you deceiue your selfe, as I tolde you before. For it is the Comforter alone, which teacheth you to hate sinne, not so much for the punishment, as because it is euill and disliked GOD, albeit hee shew not himselfe so fully at the first: because you had so manie waies grieuousslie offended him, as that hee seemeth for a while quite to forsake you. And, that you haue not quite lost him, but that hee is yet in some secret corner of your soule, from whence at your instant prayers hee will shew himselfe vnto you, this will plainlie declare vnto you, which I nowe admonish you of the seconde time. But let vs graunt as much as

you

you say I yet, sure tell, that your faith was not dead, but onely possessed with a spirittuall lethargie. You liued in the wombe of your mother, and there were ignorance of your life. A drunken man, although hee lose for a time the vse of reason, and also of his limmes; yet he neuer loseth reason it selfe. You woulde thinke that in winter the trees were dead, but they spring againe in the sommer season. At night the Sunne setteth, but in the next morning it riseth againe. And how often see wee by experience, that he which at onetime tooke the soyle in a combate, at another did win the prize? And know this, that in the spirituall combate of the flesh with the spirit, the like we may see in many, partly by reason of the weaknes of our nature, partly through sloth to resist, and partly for default to beware. To these he replieth, for such temptations are very hardly remooued, I would to God, saith he, I could perswade my selfe that these promises belonged to me. For my present estate constraineth me to doubt, whether I am the child of God, or not.

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